



FEBRUARY 7, 1972 — No. 1042
27th YEAR OF PUBLICATION

CALVINIST-CONTACT

CHRISTIAN WEEKLY

Address all communications to: Calvinist-Contact, P.O. Box 312, Station B, Hamilton, Ont. • Authorized as Second Class Mail. Registration number 9-0451.

ONE WHO DIED NOW LIVES

The Yagua Indians live in the jungle area of Northern Peru. The approximate 6,000 members of the tribe have their own language. Wycliffe Bible Translators have been translating the Scriptures in their language. Genesis 1-3, Mark and Acts have been translated and printed by the Bible League for distribution. The translator recently told me much about the Yaguas.

The people are very primitive. They live in palm thatched houses and wear shredded palm leaf skirts. They spend much time hunting with bow guns. It is only recently that the Gospel is coming to them in their own language. Although they have only a few books, there are 30 believers today.

The religious beliefs, according to the Wycliffe translator, are a mixture of animism and theism. They speak of a creator, but also revere the celestial bodies. They have a great fear of evil spirits which they often link with various animals, as boa constrictor, termites, hoot owl, etc. There are two kinds of witch doctors: the healers and the evil-doers. The evil-doers will often cast a spell upon a person which the healer can break. Although they are not medicine-men, they do have a curing ritual for the sick which they will offer for a price. They have religious feasts which usually consist of dancing and drinking and often end up in

fighting. It is to them that the light of the Gospel has come.

In translating God's Word into the language of the people, the translator encountered unique problems and difficulties in conveying the message of the Word. It is interesting in the Yagua language, a suffix at the end of a person's name indicates he is dead. For example, Mr. Wilson would mean the man is alive and has never died; if he has died

they would say Mr. WILSONED. Now, how are we going to translate Christ? When we translate it without the suffix, it means he has never died, this is the way the people understand it. When we translate it with the suffix, it means Christ lived once but is now dead.

In trying to represent Christ as revealed in God's Word, the translator had to come up with an entirely new concept which

conveys the "One Who Died Now Lives". Have you ever thought how basic this concept, "Christ Who Died Now Lives" is to Christianity?

In spite of all the barriers of language, we praise God that the Lord has blessed the portions of the New Testament translated and distributed, with 30 believers who now know that Christ died for their sins and now lives and reigns forever!

Chester Schemper
Director of Translations
SCRIPTURES UNLIMITED.

I further agree with Justice Stewart when he wrote in the Pennsylvania and Maryland cases: "The choice involved... is one for each community and its school board, and not for this (Supreme) Court."

Those of us who believe in the sovereignty of the people should have no hesitancy in submitting to them a proposed Constitutional amendment in which there is great public interest. In fact, the Congress has an obligation to do so.

The proposed Prayer Amendment deserved two-thirds House approval on its merits because the amendment would only have authorized what is done in the House of Representatives every day — the opening of the session with a nondenominational prayer. Or it could be meditation, as the case might be.

In this period in our Nation when there obviously has been a general decline in morals, we ought to promote those practices which uplift and inspire us. We

are a religious people. Our Constitution should encourage us to be so. We should confirm the American people's determination to emphasize the place of religion and the spiritual in the life of our Nation.

KILLER OF SON GIVES SCROLL

Tel Aviv (EP) — A survivor of Nazi Germany donated a Torah scroll here in memory of his 18-month-old son he smothered 29 years ago to save 47 other Jewish fugitives from capture by the Germans.

Josef Kramer tearfully told how his baby broke out in uncontrollable sobbing, threatening to expose their hideout. So the father had to smother his son with his hands to save the entire group of Jews from the community of Duhlinow, Latvia, in an underground bunker.

Prayer Amendment fails to get two-thirds

Washington, D.C.—Gerald Ford.

A proposed Constitutional Amendment permitting voluntary prayer or meditation in the public schools in the U.S. failed to win two-thirds approval of the House last week but I do not believe the issue is dead.

Ultimately we will authorize voluntary prayer in the public schools. Either a Supreme Court which is altered in membership will reverse the rulings of 1962 and 1963 or a Constitutional amendment will in time prevail.

The Prayer Amendment considered by the House last week fell 28 votes short of the required two-thirds majority.

I felt it should have won two-thirds approval for three basic reasons:

1. The Supreme Court made a mistake in 1962 and 1963 in interpreting the First Amendment as it applies to prayer in public schools. From 1791 until 1962 (171 years) the First Amendment did not prohibit public school prayer.
2. The Congress has a responsibility to give the people — through their State Legislatures — an opportunity to decide on the issue of prayer in public schools.
3. The Prayer Amendment deserved two-thirds House approval on its merits.

The First Amendment to the Constitution states: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

Justice Potter Stewart dissented from the majority opinion of the Supreme Court in the New York case in 1962 and in the Pennsylvania and Maryland cases in 1963. I agree with Justice Stewart when he declared in the New York case: "I cannot see how an 'official religion' is established by letting those who want to say a prayer say it. On the contrary, I think that to deny the wish to these children to join in reciting this prayer is to deny them the opportunity of sharing in the spiritual heritage of our nation."

75 Years on Navajoland

by GARY KLUMPENHOWER,
Missionary at Toadlena, New Mexico.

1) The Past

During the years 1880-1900, the Christian Reformed Churches in North America began to develop a deep interest in mission activities. The churches were reminded of and challenged by the Bible text, "Go ye therefore and make disciples of all the nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I command you." (Matthew 28: 19-20) As a result of this interest in mission work it was decided to bring the Word of God to the Indian people. And so on October 23, 1889 missionary T. M. Vanden Bosch was sent to work among the Sioux Indians in South Dakota, USA.

This was the beginning, and it proved to be a very difficult one. Within a short time the work among the Sioux Indians ended in failure. A lack of understanding of the Sioux culture and other main Indian problems seemed to be a major cause for this failure. Like many other Indian tribes the Sioux Indians did not confide in the white man's message without having time to learn to trust the messengers first. Why should they trust the white man who had done so much to dishonour the Indian in the past? What proof was there that the Christian way was better than the Indian way? The attempt to reach the Sioux Indian with the Gospel taught us that we would need more understanding, more patience and more prayer.

The failure of the mission to the Sioux Indians at first came as a shock to the denomination, but gradually it created an even deeper interest in mission work among the Indians. It was learned that mission work demands much love, infinite patience, utter devotion as well as much prayer support. And if the Indian would ever be won to Christ he would

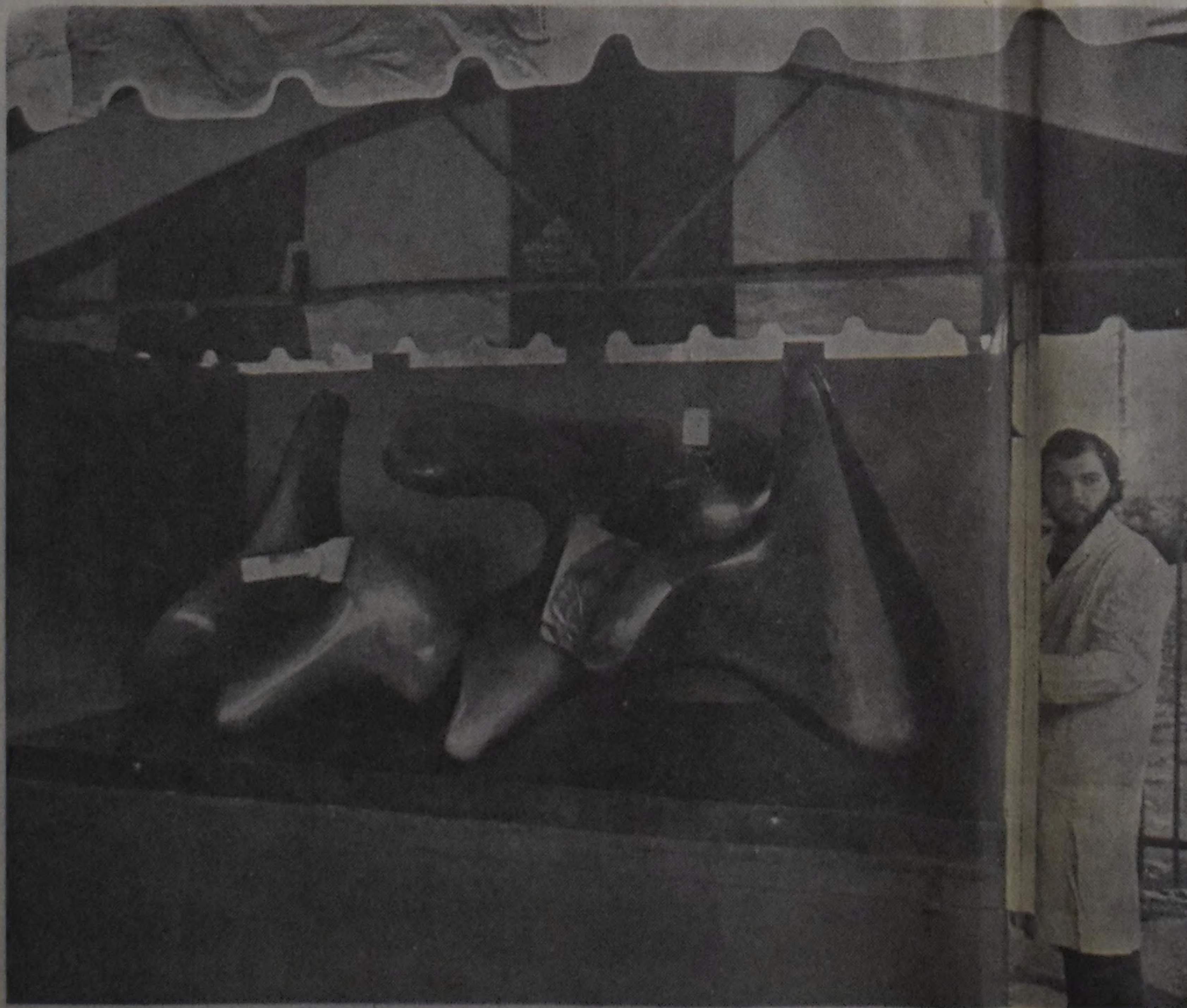
have to see those qualities in us. More mission societies emerged and prayer for guidance was made to God.

In 1896 the Synod of the Christian Reformed Church decided to make a new attempt at bringing Christ to the Indian. It was decided to begin work with the Navajo Indian in Southwestern USA. At that time, as well as today, the Navajo Indian tribe was the largest single Indian tribe in North America. On October 10, 1896 two missionaries, Rev. and Mrs. H. Fryling and Mr. and Mrs. Vander Wagen arrived by train in Gallup, New Mexico which is a town located just south of the Navajo reservation boundary. They brought with them from the east a new Belknap light spring wagon. The destination of these missionaries was Ft. Defiance, a settlement about forty miles into reservation territory. The missionaries purchased a horse in Gallup and rented another horse for the trip and soon were on the way to their new home. Wagon trails were the only roads through the desert countryside. At Ft. Defiance these two missionaries pioneered the Christian Reformed Church on Navajoland.

The missionaries worked together that first year. But soon Mr. Vander Wagen felt the call to move to the Zuni Indian Reservation to bring the gospel there. The Zuni reservation is located about 65 miles South of Ft. Defiance. The Vander Wagens left that following year for Zuni and influenced the beginning of the Christian Reformed Church among the Zuni Indians which today is known as Zuni Mission.

In the meantime Rev. Fryling continued to make different attempts to reach the Navajo with the gospel. One of the great difficulties was the language barrier.

(Continued on page 2)



UNCRATING of 1,500 pound, three-piece bronze sculpture by Henry Moore was carried out on the site of the Art Gallery of Ontario's Moore Sculpture Centre, part of the

gallery's new \$19 million complex scheduled to be ready by 1974. The creation is called Working Model for Three-Piece Sculpture Number 3: Vertebrae.

75 Years on Navajoland

(Continued from page 1)

Hardly any of the Navajos were able to speak or understand the English language. It was hard to find someone who could serve as an interpreter. How could he bring the gospel to these people? He originated a very important mission method which is still being used today. At Ft. Defiance and several other locations on Navajoland the USA government had built a large boarding school where Navajo children could come to live during the school year and receive limited education. Rev. Fryling asked permission to teach Bible lessons to the children at the school. The government gave its full cooperation. For the first time these children now had an opportunity to learn about Jesus. The church had reason to thank the Lord.

But problems arose. The Roman Catholic Church was also working among the Navajo at that time. When they heard about our missionary teaching Bible at the school they demanded equal time to do the same. Their demand was granted. Confusion resulted soon since both we and the Roman Catholics were teaching the same students. In addition, the Catholics began to spread untruths about Protestants among the Navajos in the area and it became impossible to reach the Navajos in that area effectively for Christ. And so a decision was made in 1906 to close the Ft. Defiance Mission and to turn our efforts to other areas of Navajoland where there was a challenge.

There was good argument in those days that our denomination ought to build its own boarding school for Indian children. And so the time came that the missionaries were asked to look for a suitable piece of land that could be purchased and on which a school could be built. It was thought that besides having a boarding school it might be well to think of a possibility of building some light industry in the future in order to provide wages for future Indian converts, but the latter never became reality. A larger piece of land was purchased 6 miles east of Gallup, New Mexico, just outside the boundaries of Navajoland. A school building was put up including dormitories and a few homes. And that first year there were a total of six students from five to eleven years old that attended the school. This was the beginning of Rehoboth Mission School which is still active today. In 1910 a hospital was built next to the school in order to be able to give Christian witness also to those with physical needs.

But the real task of bringing Christ could never be only at Rehoboth School or at the hospital. Christ had to be brought to the majority of the Navajo people who lived on Navajoland and in the countryside. And the government boarding schools with an ever increasing attendance opened its doors for the gospel and was giving a great challenge. Through God's guidance more missionaries joined the force and a real attempt was made to bring the gospel to the children at the schools and to the parents in the Navajo community. The Lord blessed the work and the result was a period of growth. Children at school and parents in homes made dedications to Christ and left their pagan ways. Churches were built at Tohatchi, Toadlena, Crownpoint, Farmington, Redrock, and several other places where there was a government boarding school to work at as well as a community to witness to.

Missionaries spent hours and sometimes days at a time visiting the Navajo in his home in order to share Christ. With the help of



Mr. Gary Klumpenower

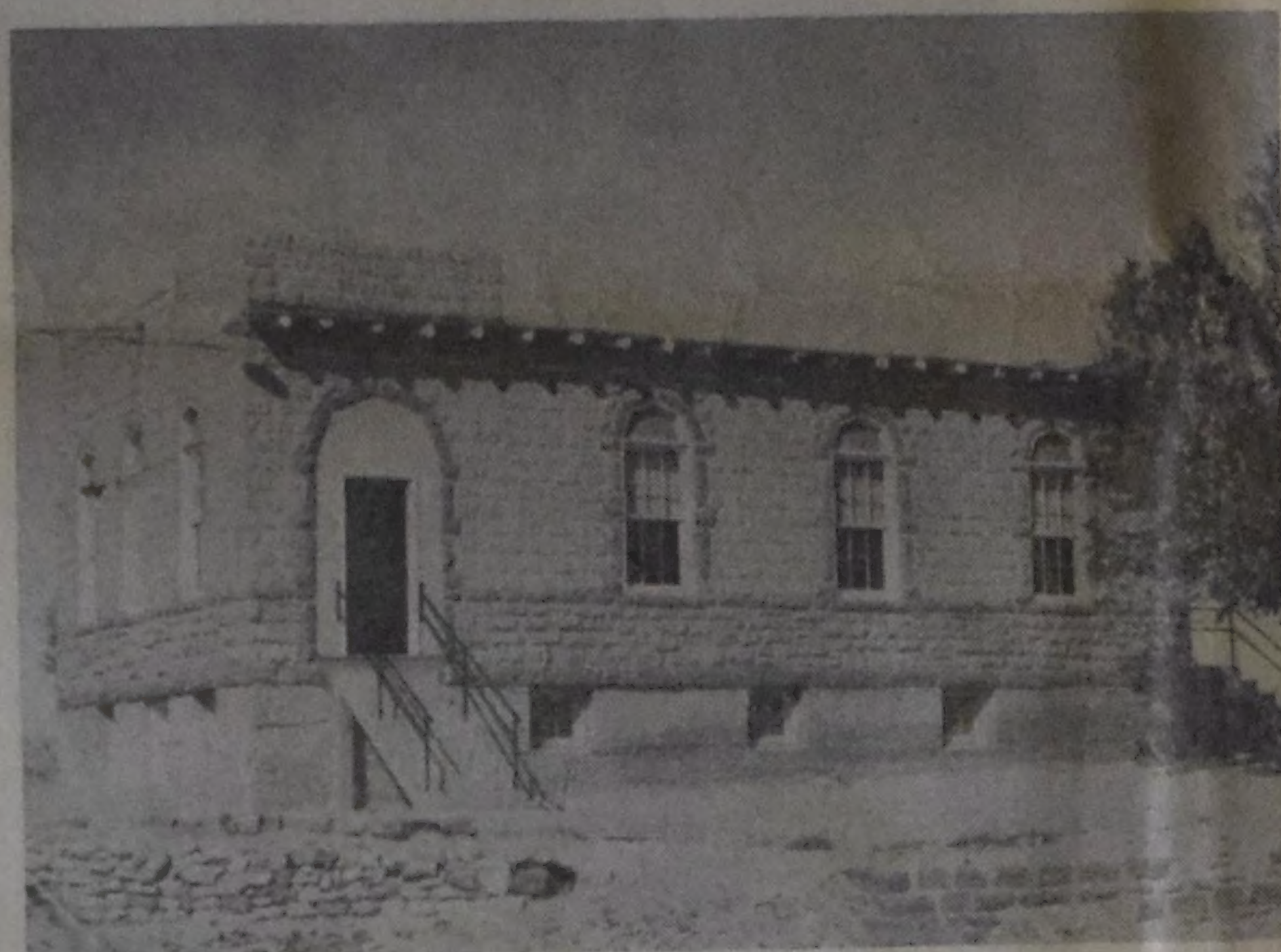
capable native assistants this work was made possible and proved a real blessing.

This is how the seed was sown which started the Christian Reformed Churches on Navajoland. God blessed those early beginnings because also among the Navajos there are sheep that must be brought into His fold.

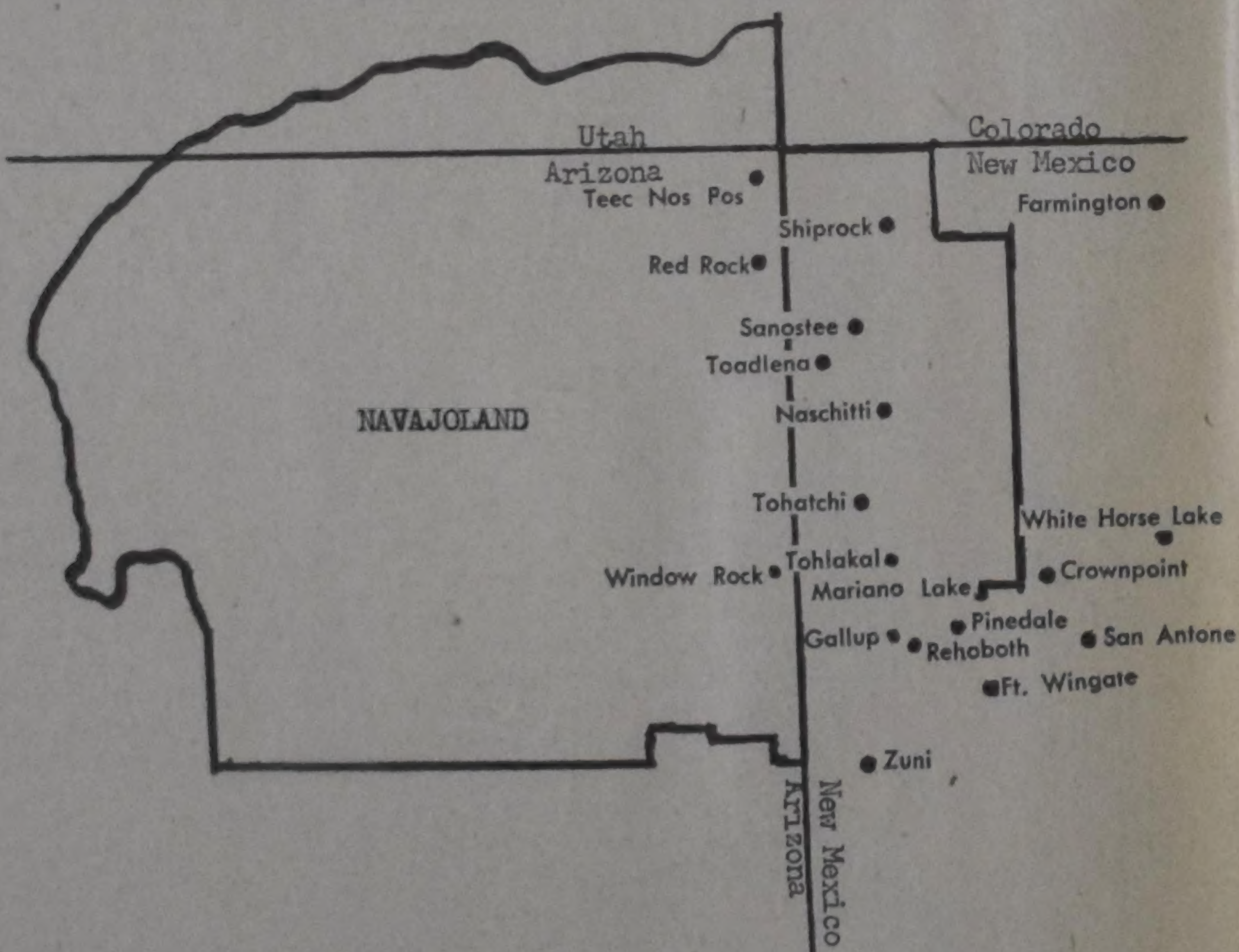
(To be continued)



Small chapels were built in several places where there was a challenge. Some of these early buildings are still in use today.



Redrock Mission. For many years faithful Navajo Christians have come long distances on Sundays to worship God here.



Indian Christian Reformed churches in New Mexico and Arizona today.

PENNSYLVANIA STATE OKS NON-PUBLIC SCHOOL AID

Harrisburg (EP) — The State Senate here has passed a bill granting financial aid to parents who send their children to non-public schools. From here it goes to Gov. Milton J. Shapp, despite claims that the measure was unconstitutional.

The 26-12 vote in favor of the bill gives it a good chance of fulfilling its promise of \$75 for each child sent to a non-public elementary school and up to \$150 for each non-public high school student.

The bill will be effective as soon as it is signed by the governor. The program would cost \$47 mil-

lion this year and would be financed by 23 per cent of the revenue from the state's cigaret tax. The bill is designed to circumvent a June decision of the U.S. Supreme Court invalidating the program by which Pennsylvania has purchased specified services from non-public schools for the last three years.

Church Announcements

CHR. REF. CHURCH

Called

to Forest, Ont., Rev. R. G. Fisher of Brooks, Alta.

to Burlington-West, Ont., Rev. R. J. Urban of Ferwerd-Hallum (Holland).

Declined

for Dunnville, Ont., Rev. A. W. Schaafsma of Ottawa (Calvin), Ont.

REV. M. ROMEYN †

On December 20, 1971, at the age of 58 years Rev. Martin Romeyn, minister of the Netherlands Reformed Congregation at Chilliwack, B.C., passed away, after a long illness.

Rev. Romeyn was born Sept. 15, 1913 and became minister at Chilliwack June 19, 1957. Already for a long time he was prevented to perform his pastoral work.

In Chilliwack are two congregations of the Netherlands Reformed Congregations, caused by the split in 1953 in the Netherlands. On Jan. 16, 1971 the other church in Chilliwack lost its minister by death: Rev. J. Pannekoek.

REV. H. A. VENEMA †

Rev. H. A. Venema, pastor of the Second Christian Reformed Church of Sarnia, Ont., passed away in the morning of January 31, 1972.

Rev. Venema was 51 years old, and died after a short illness.

We thank Rev. Guillaume for writing an "In Memoriam", which appears on page 8 of this issue.

REV. T. HOGERWAARD †

In the morning of January 30, 1972 Rev. T. Hogerwaard, minister of the Reformed Church of Galt, Ont., died suddenly, due to a heart attack. With him one of the most prominent ministers of the Reformed Church in Canada is gone.

Rev. Hogerwaard was born on August 31, 1908 in Rotterdam and attended the University of Leyden, Holland. He was ordained in the Domkerk in Utrecht in 1933. The Hervormde Kerk of The Netherlands sent him as a missionary to New Guinea, where he worked from 1934 till 1942, in which year he was taken prisoner by the Japanese army. He was in a concentration camp from 1942 till 1945.

In 1947 the Hervormde Kerk sent him again as missionary, this time to Aruba, where he worked from 1947 till 1953. He then joined the United Canadian Church until in 1959 he became the pastor of the Hope Reformed Church of Strathroy, Ont. He changed Strathroy for Galt, Ont. in the year 1961 and worked there until the Lord took him home.

Rev. Hogerwaard has become well known in the circles of the Reformed Church, especially because of his many writings in The Pioneer which will miss him very much, but at the same time have enjoyed for many years the talents which Rev. Hogerwaard had.

(The address of Mrs. Hogerwaard is P.O. Box 162, Galt, Ont.)

HOPE NAMES NEW PRESIDENT

Holland, Mich. — Dr. Gordon J. Van Wylen, chairman of the Department of Mechanical Engineering at the University of Michigan since 1958, was named the ninth president of Hope College.

Dr. Van Wylen is a graduate of Calvin College, and earned the doctorate degree in Science from the Massachusetts Institute of Technology in 1951. He will assume the Hope College presidency July 1, 1972, succeeding Dr. C. A. VanderWerf, who resigned in August of 1970.

INSTALLATION

REV. DR. L. PRAAMSMA

Sunday, January 23, 1972 was a joyful day for the congregation of the Christian Reformed Church of Collingwood. Dr. L. Praamsma was installed as Pastor of the Collingwood Church. Due to illness this service was held a month later than was expected, but God was good. Dr. Praamsma still has to take it easy, but as Rev. R. Praamsma put it in his prayer God spared him for the church as a whole.

The Rev. R. Praamsma, now in Bloomfield, conducted the service. His text was Ephesians 4:1-5, a sermon not just for Dr. Praamsma, but for the whole congregation: "bearing with one and others in love", and receiving Dr. Praamsma as a gift from God, a man who needs prayers and friendship.

I will praise Thee with all my heart, I will shew forth all Thy marvellous works, I will be glad and rejoice in Thee, I will sing praise to Thy name, O Thou most high (Psalm 9 vs. 1 and 2).

Rev. R. Praamsma read the form of installation and Dr. Praamsma answered "I do with blood, all my heart".

Rev. Terpstra from Alliston and Rev. Nonnekes from Orangeville charging Dr. Praamsma and the congregation for their responsibilities toward each other.

After the installation the congregation sang praying:

Jehova bless thee from above,
From Zion in his boundless love
Our God, who heaven and earth
did frame,
Blest be his great and holy name.

Then for the first time Dr. Praamsma was standing behind the pulpit and blessed his congregation. After the service greetings were brought from Collingwood, Classis, Orangeville, Alliston, Owen Sound, Mayor H. Bell from Collingwood and Rev. Wilkinson from the Ministerial Association. After that the ladies were waiting in the basement with coffee, sandwiches and cookies.

G. D. de Ruiter.

A. W. Tozer

CALVINIST - CONTACT

CHRISTIAN WEEKLY

P.O. Box 312, Station B, Hamilton, Ontario
Phone 547-1488 (area code 416)

Editorial Council: Revs. J. Geuzebroek (president), J. Van Harmelen secretary, Dr. R. Kooistra, Dr. L. Praamsma.

Editor: D. Farenhorst.

Literary Editor: C. W. Barendrecht.

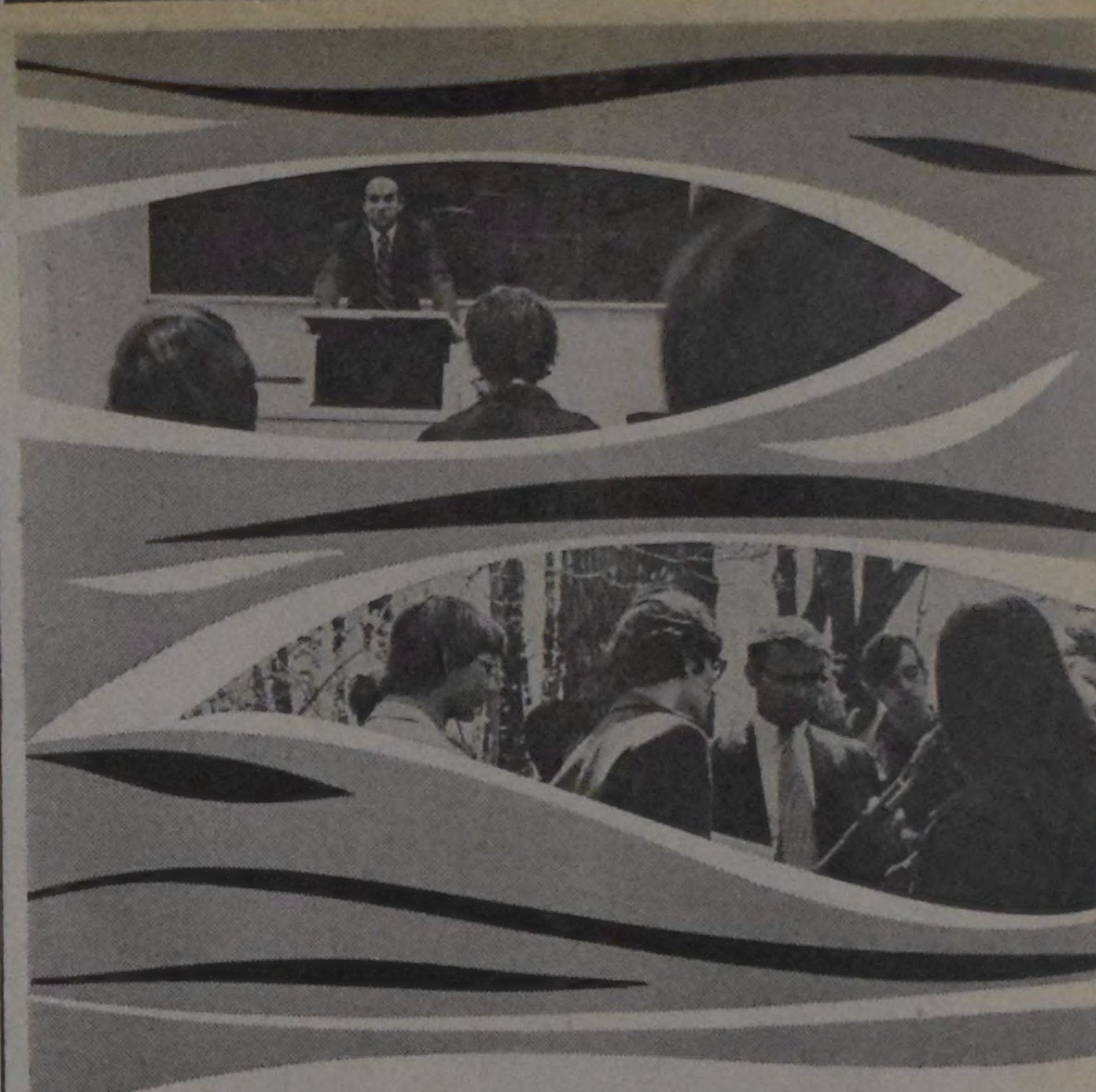
Publisher: Guardian Publishing Company Ltd., Hamilton, Ontario.

Closing: Wednesday noon. Mailing: Friday preceding the date of issue.

Subscription price	One year	Two years
Canada	Can. \$6.00	Can. \$11.50
United States	U.S. \$6.50	U.S. \$12.50
Other countries	Can. \$7.00	Can. \$13.50

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the SPIRIT MOVES

THE SPIRIT MOVED AT CALVIN COLLEGE YEARS AGO

in giving our fathers faith strong enough and vision broad enough to establish at Calvin College a community of learning where Christian people would strive to bring all of life under the lordship of Jesus the Christ.

THE SPIRIT MOVES AT CALVIN COLLEGE TODAY

in relationships between students and teachers, between students and students, between students and various disciplines they study, between students and the Bible, between students and the world.

And we are striving harder than ever to bring all of these relationships under the lordship of Jesus the Christ.

THE SPIRIT MOVES AT CALVIN COLLEGE!

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Grand Rapids, Michigan 49506
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State _____ Zip _____
I am ☐ Junior, ☐ Senior, ☐ College Student
Age _____ Area of Interest: _____

CALVIN COLLEGE

THE COLLEGE OF THE CHRISTIAN REFORMED CHURCH
Lord, I offer you my heart willingly and sincerely.



VOTING

1972 is the year that Canada will have to vote for a government. The four years of the Trudeau government will be over and the Canadian people will have to make up their mind if they want this government to continue or if they want others to take over.

This means that again we will have to make our choice. We had to do this several times already and we always found it difficult to cast our ballots in accordance with our convictions.

It must be said that not all of our readers have these difficulties. There are some who have outspokenly or silently vowed their allegiance to one of the parties, but for the great majority it is still a matter of careful weighing for whom we have to vote.

Yet the matter of politics has some urgency. People, and especially Christian people want to come to grips with the issues, or rather with the principles of politics in order to be able to vote with a clear conscience. This does not hold for a Christian of Reformed conviction only. Mr. Robert N. Thompson, the president of the Evangelical Fellowship will address their annual convention this year with the topic "Christian Political Involvement."

In this issue we publish the first of a number of articles, dealing with politics. The first one by Mr. G. Vandezande, followed by articles submitted by Mr. J. Hofstee of Listowel, Ont.

We are used to the fact that the political parties in both the U.S. and Canada are pragmatic. A thing is good as long as it works, but it is thrown out when it does not work. Except for the New Democratic party, no other party is led by principles. This is hard for the Christian to swallow, since the Christian has first of all his allegiance to his Lord Jesus Christ. He cannot cut off part of his life for God and part of his own business. All of his life and as a matter of fact all of life belongs to God. If all of life belongs to God, politics belong to God also. Facing an election he knows that there is no party which subscribes to this principle. It sounds acceptable when people say that church and state should be separated, but what they actually mean is that religion and state should be separated. And a Christian cannot separate his religion from the state, just as he cannot separate any other area of human life from his religion.

It is understandable that there is an urgency (and not only in Reformed circles) to come to some kind of political movement among Christians.

It is not always a matter of what the government should do, but also of what a government should not do. We are becoming used to the fact that the government can do what it pleases, as long as it is acceptable to parliament. But that is not true. There is a boundary for government also. To take one issue as an illustration (although this refers to provincial government): the government oversteps its boundary when it says that there should be one school for all children. In saying this the government denies that the parents have the first responsibility for the education of their children. Christians do not defend their Christian schools as a matter of opinion, but on the basis of their biblical direction.

Since all of life belongs to the Lord, politics should also receive their directions from the Lord, as He has given them in His Word. The Book of the Lord is not a guide which we can use or not use at random. In the bible God gives us directions for all of life, individual and communal.

Whether a party has done something for social security or for the labourers or for whatever else should not be in itself a reason for the Christian to give that party his vote. We can only cast our vote in favour of that party (or that candidate) which or who shares our conviction that also politics should in the first place be service to the Lord.

D.F.

Let's Play Chess

Editor: Charlie Hess

FIRST SERIES OF PROBLEMS IN FEBRUARY

No. 476

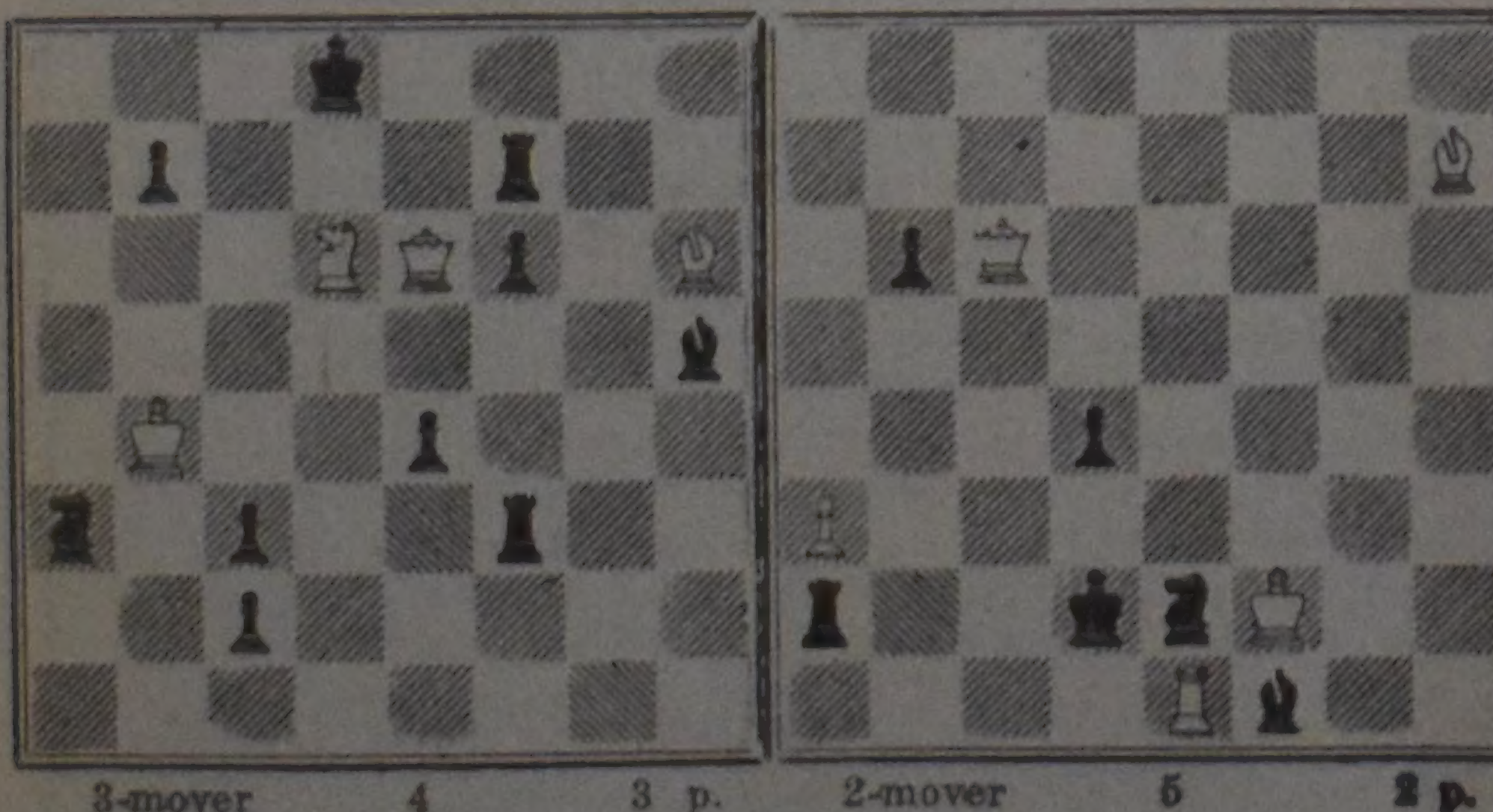
Author: V. I. Chepizkny
Russia 1958

10

No. 477

Author: V. Mach
Czechoslovakia 1950

6



NOTES

1. The February problems will certainly cause some headaches but much more enjoyment. I present regular problems this time but all of them are still classified as jewels. Try hard to solve them.
2. The Russian problem under No. 476 has been called "unbelievable". Probably you too will think that it cannot be solved, but you should find out how white's 4 chessmen are stronger than the ten pieces of black. Full solution, please.
3. No. 477 is not a too hard 2-mover, but well within the reach of all solvers, even of those who have not much experience as yet. Indication of the keymove plus threat, if any, is sufficient.
4. Don't worry about a deadline. First the second series will have to be published.

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Toward a Contemporary Christian Life Style *

There are in our society many individuals and groups committed to the overthrow of our present social structure. The revolutionaries scorn adjustments and compromises. They demand a new way of life. Many of the revolutionaries take as their hero Mao Tse-tung whose philosophy had so radically changed China. When the Communists took control of the mainland they set out to change the entire life style of the Chinese people. Everything from clothing to farming methods, from education to economics, from family life to scientific research was radically adjusted to the dictates of the new order.

Similarly the hippies changed clothing and hair styles not just the way the Paris fashion world does it. The hippies changed these because their way of looking at life is radically different. Their new values required a new style of community and a new style of grooming.

Individuals or movements that sought to make a dramatic impact have generally recognized the need for a unique life style reflecting their ideals. Every vital ideology or philosophy or system desires its own unique life style. I must emphasize that word "vital." It means living. There are of course those systems content with borrowing life styles. Any social order that does not feel strongly about itself will follow the way of adaptation — it is easier. But then, that group will not make an impact.

It should be a matter of no small concern that in our time of history there is not, as far as I know, in existence, a contemporary, uniquely Christian life style. I say "contemporary" because there is that very distinctive life style of the Amish people which they base on a Christian perspective. Unique it is, but contemporary it is not. These people have sought to deal with the twentieth century by escaping from it. That option is not open to you if you wish to continue in the Calvinistic tradition. What is so much needed is a Christian life style that deals realistically with the twentieth century. I sincerely hope that you graduates of 1971 will have a share in developing such a life style.

When I say that there is no contemporary Christian life style I do not mean that there are no practicing Christians. Nor do I overlook the fact that many dedicated Christians do certain things differently than the rest of society. The existence of this Christian High School is evidence of that. It is a school supported at considerable sacrifice by people whose Christian beliefs make them do things differently. You can often recognize a Christian by differences in social life; by what he does, or does not do on Sunday; by charitable works of many sorts. Yet, I submit that often this is a piety added to a basic life style that is borrowed from the secular world.

What I mean is that we Christians by and large are living on the terms of the secular world. Most of our church members work pretty much at the same kind of jobs as non-Christians, often producing the same useless services or products. Our homes are identical to those of unbelievers — all shrines to the gods of materialism. What we wear and how we entertain ourselves is influenced totally by the business/advertising complex. Sometimes our churches measure success in terms of respectability and public acceptance. Many of our Christian institutions are built on the same impatient "buy now, pay later" philosophy that the secular governments so irresponsibly and disastrously advocate. One can multiply examples. What I mean to illustrate is the fact that we Christians are living on the terms of the secular world.

*) Graduation address of Nov. 25, 1971 for the London District Chr. High School.

That inevitably means that we also have the problems and hang-ups of that secular world. If we live its life style we also sentence ourselves to its nervous tensions and disillusionments. To the extent that we live the life style of the North American way of life, to that extent we too shall bear the burden of too many debts and too little contentment. We too must know loneliness and generation gaps and anxiety if we live a life style that produces them.

Now mind you, the practice of Christian piety can make all this more bearable. Let us not underestimate the power of piety. Knowledge of God and a trust in His providence can make the rat race a lot easier to take. But should we be in a rat race to begin with? We would not be in the materialistic secular rat race at all if we had a truly Christian life style. The old life styles of our Western culture are going out. There is a searching for something new because people are realizing that the way in which the last few generations have lived is nauseatingly inadequate. In spite of all the noise of the young generation and the revolutionaries, no new life style has as yet caught on. I realize that Charles Reich in *The Greening of America* claims that there is now a new "consciousness" emerging in the youth movement. I do not think that this is a realistic assessment. There is a vacuum right now. The old is dying; what the new shall be no one knows as yet. Historically, God's church has thrived when the world was at a loss. When man's ways are shown to be bankrupt then is the strategic time for manifesting the ways of the kingdom of God. One reason for the rapid spread of early Christianity was that the peoples of the Roman empire were fed up with the old pagan religions and philosophies. That vacuum was part of the "fulness of time" in the coming of Jesus. The Reformation blossomed forth on the compost of a decaying medieval culture. And now, once again we are at such a time in history.

Let us as Christians take the challenge. I am encouraged by the new vitality that is apparent in evangelical Christianity. That is where the action is right now in the church of the seventies; it is no longer with the liberals. I believe that a life style based on evangelical Christian principles is the need of the present time. I am glad that you are educated in a Reformed Christian tradition. For that kind of background combined with evangelical fervor can make you an active participant in developing a new Christian consciousness — a Christian life style for the twentieth century.

What shall be the content of such a life style? That is of course to be worked out through the prayerful insight of many Christians seeking the same ideal. As part of that larger Christian community let me make my suggestions with the hope that these will be discussed and improved upon by my Christian brothers and sisters.

A Christian life style must set values. Let us then clearly emphasize that material things are of very little relative value.

It appears that for spiritual enrichment and emotional satisfaction having few things is preferable to having many. Thus parents subscribing to the Christian life style would never let a second job take them away from their family if the purpose of that second job is to "help pay" for the color TV, or second car, or new carpeting, or the cottage, or what have you. With the values of the Christian life style we would discard a coat only when it is worn out, and not when some useless person in Paris decrees a fashion change. Admittedly a widespread acceptance of the Christian life style would be hard on business, particularly on the marketing of useless goods and services. Yet a businessman who himself subscribed to this life style would find more satisfaction in marketing fewer quality goods that are

really needed and appreciated than in dumping mountains of junk on a brainwashed public.

It is imperative that the Christian life style re-define not only material but also human values. I suspect that a biblically oriented life style would turn away from the cult of youth and re-establish respect for maturity and old age. We might well discover that hiring a man of 45 makes good business sense, and that giving those over 65 a relevant role in social life would emphasize the importance of human community. No one in or out of trouble would be an outcast left to fend for himself. For example, in such a community those women (married or unmarried) with unwanted pregnancies would find such moral support and acceptance that they would stay with it. Then abortion would not even be considered. The abortion issue so well illustrates how an unnatural problem has been foisted on us by an unbiblical life style.

Let me also say something about methodology — the way things are

done. The present secular society employs the methodology of conflict and competition. Thus, within a certain group the members compete with each other. In school the grading system very early in life indoctrinates children to the false importance of being on top. The business and manufacturing world emphasizes production and sales comparisons in order to make everyone in the organization insecure enough that he will fizzle his nerves trying to out-produce the next guy. The Montreal fireman finds job satisfaction in getting a salary as high as his colleague in Vancouver. The Canadian auto worker cannot sleep in peace until he reaches parity with his fellow worker across the Detroit River. Competition that produces good will and excellence can be healthy. Unfortunately most of the competition in our society brings forth only perpetual discontent.

The same spirit that produces this negative competition among members of a certain group makes for conflict between those of different interest groups. Labour and management are not expected to work together for they are fighting a class war. Now how in the name of sanity can anything positive be accomplished when you start on that premise? Similarly, the interest of the housewife and

(Continued on page 9)

Disturbance about Women

by REV. L. W. VAN DELLEN

The role of women in the church is a subject which will occupy attention prominently in our churches, classes and synod in the near future. If there is concern about the emergence of a matriarchal church, it should be recognized that men and women alike share this concern. Christian women have no desire to supplant men, or even to become like men.

Demands for change frequently generate fear, and fear can keep us entrenched in the safety of tradition. The urgent voices demanding equal rights can be so disturbing to men and women alike that it is easy to retreat into comfortable stereotype expressions which have biblical roots, but which are not necessarily the teaching of Scripture.

Because the traditional male-female roles are being examined and questioned, it is imperative that the church take a hard new look at women and their place in church and society. It is a matter of Christian honesty for both ministers and laymen to put aside personal prejudices and preferences in order to examine anew the relationship of men and women to each other and to God their Creator and Jesus Christ their liberator.

All too frequently in the past, certain Scripture texts have been quoted to support one position or another. Biblical passages have been taken out of context and used without consideration of the historical situation to which they refer. This has led to a distortion of the truth and to misinterpretation of God's Word through the ages. Only when we examine the whole of Scripture can we begin to clarify its true teaching on any given subject.

We have before us a great problem because of so-called contradictory texts and not only contradictory texts, but also practices in the New Testament which do not, it seems, accord with each other. I Corinthians 14:34-35 seems to command women to keep silence in the churches and Galatians 3:28 to give them liberty — "... there is neither bond nor free, there is neither MALE NOR FEMALE for ye are all one in Christ." The question is — are women to speak in our churches? Are they to teach? Are they to come to our congregational meetings and also vote? If they have no husband to whom can they go with their questions, what then? What are they to do? If I Corinthians 14 is true, why do some churches allow women the right to vote?

The Christian Reformed Church has differed with other denominations on this question for many years. Then our synod permitted women the right to vote at congregational meetings subject to the local church's permission. It seems that this decision arose because of the action of our sister churches in the Netherlands, granting equality to women. In the old Church Order Commentary, written by Van Dellen and Monema, it is stated on page 25, "And women, according to Holy Writ, are not to teach in the churches nor to help govern the same." (I Corinth. 14:34) Bowman judges likewise and so does Jansen. When this discussion was alive in the Netherlands I talked to my uncle, Rev. I. Van Dellen, about this matter. He mentioned that his view on the matter was changing.

Is God's primary concern that women keep silent in the church, in the home and in society, or are they to be heralds of the Gospel? Do the words of Jesus, "ye are the light of the world," apply to women as well as to men? In this connection, last year, when we celebrated the fiftieth anniversary of the missionary work of Johanna Veenstra in the Nigerian Mission of the Christian Reformed Church, didn't we approve of her speaking and not keeping silent in teaching, and didn't the Holy Spirit give His approval to her work? Many came into the Kingdom of Jesus Christ through her witness.

The matter of the subjection of women to men originated in the punishment of woman as recorded in Genesis 3:16. It includes two things: pain in child bearing and he shall rule over you. These things have been poisoned by sin and thus the lot of the woman has become the world's greatest tragedy. But history and experience have testified, that the more the family relation and the state of society, come under the influence of Jesus Christ, these conditions are alleviated. Modern medicine is a result of Christian influence and has relieved a woman in child-bearing pain. And in the home, while Christian husbands remain the head of the family, they will not make this an excuse to dominate their wives. They will rather love and sacrifice for her. The basis of this supposition is Ephesians 5:25 "Husbands, love your wives, as Christ loved the church and gave himself up for her."

God's great concern is that man and women be one in Christ, reconciled.

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Disturbance about Women

(Continued from page 4)

ciled with Him, but also reconciled with each other. Christian history is a story of the liberation of women.

A new era dawned with the advent of Jesus Christ. The Gospel is good tidings for women. Not only were women recognized as members of the Christian community but became active workers in it. In the book of the Acts, mention is made of many active women in the church. In Romans 16 Paul mentions in rapid succession the following prominent workers: Phoebe, Priscilla, Mary, Tryphena, Tryphosa, Persis, Julia and the sister of Nereus. This Christian prominence of women stood in strong contrast to the disapproving attitude of Jewish and Gentile cultures and religions. In Acts 21:8, 9 it is said that Philip — "had four unmarried daughters, who prophesied."

Is there then a contradiction in Scripture between practice and what is commanded? Or were the women of Paul's day lawless? Hadn't the women been obedient to the words of Paul — "Let your women keep silence?" What was the situation of that day? When Adam and Eve fell in the Garden of Eden there was a definite subordination of woman to man: "thy desire shall be to thy husband and he shall rule over thee." (Genesis 3:16) This situation was accepted by the Hebrew people. The result was that the husband purchased his wife, as illustrated in Jacob's purchase of his wives. The situation among Eastern people was that the woman became a possession and slave. Because of the fall, there arose a corrupted society.

There is a great difference between a Christian and pagan society. Women in pagan lands have been called "daughters of sorrow." No religion in the world gives a woman her rightful place except Christianity. In Confucianism, the woman is tolerated only because she is necessary to the race. In Buddhism, the woman is not supposed to have a soul and her only hope of heaven is to be reborn a man. The Brahman considers her so degraded, that he will cease reading his scriptures if a woman passes his door. In Mohammedanism, a man may divorce his wife by merely saying: "Thou art divorced." Among the Jewish people the situation was better. A great deal depended upon times and circumstances.

Many changes occurred in the position of women during the centuries covered by the Bible. Womanhood was respected by Christ. He portrays the ideal liberation when he tells us that in heaven there are no differences between

the male and female, all are equal.

We shall never overcome this problem of liberation of women until we understand and accept the situation which existed in the early church society. In Corinth, in that day, women were not respected, they were slaves. There was danger of bringing shame and disrepute on the church by a misuse of liberty contrary to local custom. This is the heart of the matter and reason for Paul's words commanding the women to keep silent. In chapter 11:5 Paul has inferred that women may prophesy and pray in public: "but any woman who prays or prophesies with her head unveiled dishonours her head..." But these may have been smaller and more informal meetings. Praying and speaking with her head uncovered was contrary to social custom. But it is evident, the Christian woman felt liberated from the old customs. The point is that they felt free in worship, they prayed and prophesied and did not keep silent. That women did some teaching in the Christian groups is evident from Acts 18:26 where we read about Priscilla and Aquilla expounding to Apollos the way of God more accurately. And in Titus 2:3 the older women are exhorted to teach what is good. In I Peter 3:7 wives are described as being joint heirs with their husbands of the covenant of grace and all its benefits. In Colossians 3:16 all are expected to teach and admonish one another. Paul forbids in I Corinthians 14:34-35 and I Timothy 2:11, 12 what he seems to allow in I Corinthians 11:5 and elsewhere. We gather that there must have been some local circumstance or situation unknown to us that gave point to these instructions. At another time he said, "all things are lawful but not expedient." It seems that it was not proper, nor wise, not advisable, not fitting at the time and place for women to exert themselves. It was contrary to local custom, even though Christ brought about equality.

There is a principle expressed in Galatians 3:28 which we must stress — "There is neither male nor female, for ye are all one in Christ." We should recognize that Paul lived in a time when the redemptive order could not be fully realized. He had to accept the custom of the position of women as practiced then. He was no social revolutionary. He had to accept it as he did slavery and other practices of the time. In dealing with ONESIMUS, a slave, he ordered him to return to his master. This action of Paul was used as a defense of slavery in the United States in the south, during the days of the civil war of 1865. Customs

could not be immediately changed. Paul couldn't say, "this doesn't hold true anymore." He argued from the "status-quo" (customs of the day). He was not a social revolutionary, this was not his purpose. He had to deal with a certain stage of civilization and the stage of civilization determines or controls the degree of success of a Christian principle.

Today missionaries have to exert the same patience. In wisdom, "they become all things to all men in order to win some." They cannot deal with unbelievers or new Christians as we deal with mature members. In our established churches we can expect the Christian to keep the Lord's day holy and have one wife. But on the mission field it takes great effort and perhaps years of teaching to break the pagan customs. A pure Christian principle can be

applied only in so far as the situation permits.

The context of I Cor. 14:34 shows the prohibition to refer not to prophesying but to interrupting a discourse by questions. This was contrary to custom and it is evident that Paul could not apply the pure principle stated in Galatians 3:28 to a local custom or the situation of slavery. He was wise enough to know that he could not overthrow the social system. He knew, even as Arabian missionaries know, they cannot insist on women taking off their veils. Paul's objection was to the public character of the act, for there was speaking of women in the New Testament. When Paul speaks of meetings in this very chapter, he is referring to gatherings to which unbelievers had access.

The principle remains, "in Christ

we are one." We apply this principle in national voting; in baptism of women; in our women teaching in Sunday School, day schools and organizations of the Church. Many in our churches interpret the words of the apostle: "I suffer not a woman to teach," to mean that they should not vote, and seem to overlook their teaching and preaching on our mission fields and in our churches. They do not insist on other commands of the Apostle. Paul insisted that women should be veiled in public assemblies, but veiled women are not seen in our churches. He commands men to greet one another with a holy kiss, which even our elders and deacons do not do. We are commanded to wash one another's feet and we have sense enough to understand that this means serve one another. When we think these things through and

try to see them in the light of the first century, we admit that the apostles' instructions were wise and right for the first century, but today we do not live in such a Graeco-Roman world. In every secular capacity women are on a level with men among us, why should it be otherwise in the church? It may be better for sociological and practical reasons, that women be not elders and deacons, but even in this there can be a difference of opinion. Just a word to the women — be sure that you are using your liberation wisely. The women of Corinth didn't. Be sure that you are living up to the power Christ has given you. What would Christ want you to do? Keep silent? Or is His desire that you proclaim the good news of salvation? Jesus said — "Ye are the light of the world."

THE MYSTERY OF DIALOGUE

by REV. RALPH HEYNEN,

Pine Rest Christian Hospital Chaplain.

To day our subject for discussion is "The Mystery of Dialogue." A few years ago Dr. Ruel Howe, a teacher at the Institute of Advanced Theological Studies near Detroit wrote a booklet entitled "The Mystery of Dialogue." I like this little book very much because it presents the fact that one of the most powerful means of communication is that of dialogue. He emphasizes the fact that when we talk to other people there is a tendency that we are answering questions that they are not really asking; we are merely telling them things which they possibly do not even want to hear. But when you think in terms of dialogue, you think in terms of the other person responding so that it is an interchange of ideas or interchange of feelings, and that the one reveals to the other his inmost thoughts and the other in turn again reveals his feelings toward the individual. It is the idea of an interpersonal relationship.

Now in life we have a tendency to do a good deal of arguing. We know that this goes on between many people. It happens in offices, it happens in factories, it happens in consistory meetings, it happens at ministers meetings, at church gatherings; there is a lot of argument. Argument is something that you never really win. A man came to his office one morning looking rather dejected and when they said, "What's wrong with you?" he said, "Well, I had an argument with my wife." And then somebody said, "Well, who won?" And he said, "Well, I guess I really won the argument but I cannot say that I feel very good about it." For he well knew that he left his wife in tears and he went on through the day feeling tense and irritable. For no one really wins an argument. You may make a point; you may have silenced your opponent, but you usually pay for it in the strain and tension that you carry with you. There is plenty of room for friendly discussion. There are differences of opinion between people, but arguments usually develop feelings of anger or hostility. Dialogue, on the other hand, recognizes that people can have differences of opinion and yet can live on friendly terms or even in relationships of love. A dialogue between husband and wife or a discussion between parents and children can really be helpful.

What then is this strange mystery of dialogue? What is there about sitting down and talking things over together that can make so much difference to people. I often marvel at this thought. People will come to my office and they will talk and they will express their feelings. They may not get an awful lot of advice because I do not believe too much in giving direct advice, but when the person is through talking and when we have discussed the thing together we have had a dialogue together, the person leaves and says, "I feel much better. I got a big load off my chest." This is not only true in a counseling relationship, but this is often true in relationship with people. I have had it in my own experiences that I felt a bit down, a bit puzzled, and possibly a bit angry, but I could sit down and talk with my colleagues here at the hospital and we would talk about it; we would have a dialogue together. Somehow or other it makes you feel better. Or you can go and talk with your pastor and find that somehow or other when you talk things over, it seems to feel just a little bit better. The whole idea of dialogue then is the matter not just of expressing different ideas and concepts, but it includes feelings.

Dialogue is always on an interpersonal level. Oh, it can be done by letter, but it is a rather slow process. It can be done by telephone and some people do communicate better over a telephone than they do face to face. But the best way to talk things over is to face each other and to look each other in the eye and to talk freely and frankly about the feelings that you have. To my mind the real mystery of dialogue is not that you discuss only opinions, or ideas, or concepts, but that you

Pastoral Counselling

talk about feelings, telling other people how you feel about certain things. I know this can be carried to ridiculous extremes. Of course, anything can be carried to an extreme so that it makes it look ridiculous. But in my experiences I have often found that when people can freely talk about how they feel, what goes on within the realm of their heart, this is the way in which they find some source of help, some source of strength, some source of encouragement. But then the dialogue does not become only a matter of talking about a subject, but it becomes person-centered. We make use of a good deal of dialogue, of course, in our group therapy sessions or in Christian living classes, or in other discussion groups, and I have been profoundly sold on the idea of having discussion rather than having somebody lecture. I don't particularly care to listen to lectures nor do I particularly care to give them. It is rather a matter of talking things over with people, getting the responses of people, and then discussing them together, because it gives a feeling that you recognize the dignity of the other person. You are responding to that person as being a real, worthwhile individual. You do not carry on a dialogue with a little child, but you can carry on a dialogue with a teenager, or with one of your co-workers, or husband and wife, or parents and children, so that in an informal way there is a means of communicating with each other. To me this becomes one of the most important areas of life. In most of the family counseling that I am called to do, I find that the important thing is, the really lasting thing, is when people talk with each other and tell each other how they react and how they feel. It is not so much giving a lot of instruction, but it is to get people to have something to talk about with each other. The more we talk with each other, and not at each other or to each other, but with each other, the more we find the feeling of union which is only found on the basis of communication.

Now a lot of people talk about communication gaps and there are a lot of them. Every institution complains about a lack of communication. This is always true in a larger institution. You find it in the home today, you find it in the church. Young people feel that parents do not communicate and parents do not feel that children communicate with them. If you cannot communicate with your children or with each other, how can you ever talk about the more serious things of life? Or how do you ever expect to deal with the spiritual values we are trying to pass on to the next generation. If we cannot even talk about the weather without getting into an argument you must not be expected to be able to talk about the soul, about salvation, and about God. For ultimately dialogue requires that we communicate with each other and individuals. Arguments never get you anywhere. Discussions can be tremendously helpful, but there is a real mystery in dialogue. I like to go even a little further than this. I like to feel that when I am counseling with a person or when I am talking with a person, that God is also carrying on His great dialogue with the soul of man. It is always my prayer that the person will listen to this voice of God that speaks, possibly through a counselor, or possibly through His word, or through the Spirit of God that operates; but that somehow or other the soul will open itself and listen to what God has to say, and will then respond again to God, so that there can be that great dialogue of the soul with its Maker, a dialogue which is only possible in the person of Jesus Christ our Lord. Learn to practice the art dialogue with each other, with your children, with your friends. Learn above all to open your heart and talk freely with God.

OUR THOUGHT FOR TODAY: This world is really a beautiful place. The mystic stillness and the hues of the rising sun, the music of the beating of the waves against the rock, the song of the bird at the break of day or of the sunset; these are all there for us to enjoy, but in it all and through it all we must learn to see and hear the God who dwells in the beauty of holiness.

TO OUR NEW SUBSCRIBERS

During the last few weeks new subscribers have joined our big "Calvinist-Contact-family". We welcome them heartily.

One of the added attractions to a subscription to Calvinist-Contact is the membership of World Contact Canada. World Contact Canada is an organization which takes care of charterflights. As a new subscriber you have become automatically a member of World Contact Canada — without any additional cost — unless you let us know that you don't want this membership. You are completely free, but if we don't hear from you, you are enrolled as a member of World Contact Canada and eligible to take part in the charterflights.

A few things should be mentioned:

- You have to be a subscriber to Calvinist-Contact and consequently a member of World Contact Canada for at least half a year before you can make use of the charterflights.
- all the charterflights are organized by World Contact Canada, which organization carries the sole responsibility. Calvinist-Contact can under no circumstances be held responsible for or in connection with these flights.
- all flights in the 1972 schedule take place on weekdays, not on Sundays. Assistance with departure.
- World Contact Canada maintains its own communication with its members. All correspondence re flights should be directed to World Contact Canada, P.O. Box 662, Burlington, Ont. and NOT to Calvinist-Contact.
- So far only charterflights to Holland (and back) have been scheduled. Other plans are being considered, about which World Contact Canada will keep its members informed.

Reformed Fellowship

The second meeting of the Reformed Fellowship Speaking Tour was held in Pella, Iowa on December 16, 1971. The meeting was planned to be held in the large basement auditorium of the church, but due to an overflow crowd the people moved to the sanctuary. There they sang rousing psalms in response to the challenging speeches.

The team of speakers consisted this time of Rev. L. T. Schalkwyk of St. Thomas, Ontario; Rev. P. De Jong of Dutton, Michigan; and Rev. J. Hellinga of Grand Rapids, Michigan.

These revival meetings are held by invitation. U.S. gatherings are planned for several states. Some rallies are scheduled for Ontario.

The topic for these gatherings is: "Will the Christian Reformed Church remain true to Scripture?" (Synodical report 36 on the Nature and Extent of Biblical Authority, which in essence proposes that Synod do not judge a non-literal interpretation of certain facts of Genesis 1-11.

Recently a Reformed Fellowship chapter was organized in North Central Iowa and a Pella chapter is in the organizational stage. In one year the magazine of the Reformed Fellowship (The Outlook) welcomed more than 1,000 new subscribers.

Due to the demand, the October issue of the Outlook had to be reprinted twice. No copies of this issue are available anymore, but a free reprint of some articles about report 36 can be ordered as long as the supply lasts.

A few of the articles in recent Outlook issues are:

Rev. H. Vanden Heuvel: Toward A Responsive Youth Group.

Rev. J. Tangelder: A Changing Theology For Changing Times?

Rev. L. T. Schalkwyk: The Revolution is Now (II).

Rev. J. Vanderploeg: Why I do not Speak in Tongues.

Dr. L. Praamsma: Notes on The Authority of the Bible.

Dr. P. Y. De Jong: Outlines for Bible Study Groups on Genesis 1-11.

Rev. G. H. Stoutmeyer: Evangelism: Sideline or lifeline?

Rev. T. Monsma: Missions and millennialism.

Rev. C. W. Flietstra: A critique of the report on the Race Conference.

Rev. J. Vander Ploeg: A word to New Elders.

Mrs. Laurie Vanden Heuvel: "Happiness is..."

Second Committee of Recommendation:

The following recommend the reading of The Outlook to the churches in Canada: Rev. H. W. Kroeze, Rev. L. Mulder, Rev. G. J. Hoytema, Rev. W. Renkema, Rev. J. Van Stempvoort, Rev. J. Wieringa, Rev. J. De Pater, Rev. L. Bilkes, Rev. W. Huizinga, Rev. G. Gritter, Rev. L. Van Drunen, Rev. J. Kruis, Rev. D. Los, Rev. J. Nutma, Rev. G. Nonnekes.

The following books were published by the Reformed Fellowship:

1. Crisis in the Reformed Churches (250 pages). Contributors are among others: Dr. L. Praamsma, Dr. S. Kistemaker, Dr. M. H. Woudstra and Dr. F. H. Klooster.

2. Creation According to God's Word. This book contains 3 lectures held at Alger Park Christian Reformed Church of Grand Rapids.

3. The Bible, Natural Science and Evolution (150 pages), by Dr. W. Maatman, Professor of Chemistry at Dordt College.

All materials can be ordered at headquarters: Box 7383, Grand Rapids, Michigan, 49510.

NOTE ON PELLA, IOWA

Pella, Iowa is the prairie country to which Rev. Scholten, of the Afscheiding, moved with his congregation.

The first Pella church was organized in 1866, when 42 signed the Statement of Secession. It was the first Christian Reformed congregation west of the Mississippi River. Now there are in the state of Iowa more than 50 Christian Reformed congregations.

First Pella was served by several well-known ministers, such as: Dr. R.J. Danhof (the late stated clerk of Synod) 1929-34, Rev. J. Vander Ploeg (1939-44), Dr. P. Y. De Jong (1953-60), Rev. J. H. Piersma (1964-69).

The present minister is Rev. Richard Venema, who previously served immigrant churches in New Zealand.

From the old Pella consistorial minutes book we quote the following:



THE FIRST CHURCH OF PELLA, IOWA, where was held the second rally of the Reformed Fellowship Speaking Tour, December 16, 1971.

September 29, 1866: Church lot purchased from Stegeman for \$110.— We decided to build a church estimated to cost \$1,045.—, the edifice to measure 40 by 30 feet.

January 3, 1867: First call extended to Rev. H. R. Koopman, unanimously (29 votes). Salary: \$600.— per year, free dwelling and free stove wood.

October 27, 1867: Rev. H. R. Koopman installed as first pastor. (Note: almost 11 months later!) Salary is raised to \$800.—. Stove wood for the parsonage is to be donated by those in the country owning horses, to be prepared by the townspeople.

August 7, 1871: Rev. Noorderwier and Elder Nultenbok report that they have organized a congregation in the Northwest of this state, 300 miles west of Pella. The families have built sod huts there on the Prairie and called their settlement "Oranje stad". (now Orange City). The congregation comprises 96 souls.

August 3, 1896: The pastor reports that he has entered into a contract with a livery stable which provides him with the use of a horse and buggy for \$100.— per year. The consistory decides to assume the expense.

March 4, 1908: Rev. Vander Ark and Elder J. Bloem are commissioned to call a meeting at which the possibilities for establishing a Christian School will be discussed.

May 5, 1918: The pastor proposes that a special service be held on May 12, at which the congregation would be instructed from God's Word as to its duties in time of war. The sermon to be entitled "The Christian's Loyalty To The Fatherland In Time Of War." (Romans 13:1-7). And since unusual times require unusual things, it was decided to place a national flag in the Church Sanctuary.

Anyone who would like to read more about the history of the settlers, can find it in the well-written books of Risseeuw.

How to become a Pastor in Chile

WASHINGTON, D.C. — In traditional and non-institutional method of theological training" Chile, pastors do not need even a sixth - grade education, but they may be required to have up to twenty years of experience.

It's part of the adaptation of Christianity to the Chilean culture, according to an article in a recent issue of Christianity Today by C. Peter Wagner, of Fuller Theological Seminary.

While Pentecostals who have made these ministerial requirements and other cultural adaptations are showing phenomenal growth in Chile, many denominations have remained sluggish transplants, writes Wagner. The contrast is evident in the rest of Latin America but is especially strong in Chile, where 82.8 per cent of the Protestants are Pentecostals.

"Fully two - thirds of Latin America's rapidly multiplying Protestants are Pentecostals of one kind or another. This proportion is likely to continue to increase," Wagner predicts.

The would - be Chilean pastor begins preaching in the streets and advances through seven levels of responsibility, including an assignment to plant a church on his own. He is promoted to pastor only if he succeeds in this and demonstrates that he can leave the secular world and be financially supported by the congregation he has gathered.

"Few seminary-trained pastors gain the affection and allegiance of their people in the way that the Chilean Pentecostal pastors do," comments Wagner.

When offered formal ministerial training (by "relatively static, non - growing denominations"), the Chilean pastors refuse it, fearing to lose their status by entering some institution.

Citing an "appalling" lack of theological and biblical content in their sermons Wagner suggests development of "some non-

Pentecostalism in Chile has been a largely indigenous movement, free to develop along Chilean cultural lines.

A large church in Santiago precedes services with vigorous street evangelism, culminating in noisy parades to the church. During services, the 500-member orchestra plays hymns and special numbers, while some of the 5,000 church - goers dance in the aisles. Instead of passing offering plates, all make their way to the front and leave offerings at the altar.

CONFLICT AND HOPE IN SOUTH-AFRICA

by Dr. P. G. Schrotenboer

The author, who is general secretary of the Reformed Ecumenical Synod, has been in South Africa for some time, during which he made a special study of the race problem (apartheid policy). He has both observed life in the South African Republic, and talked extensively to numerous people, both white and black. In this book he does not only give a report of his observation, but he submits an unbiased and unprejudiced evaluation as well. Anyone who wants to orientate himself or who wants to have a clear insight into the South African situation, cannot afford to miss this book.

CONTENTS: Introduction — The Africaners a People who will not Forget their Past — Revenge: Dutch Reformed Style — South Africa: Darkest Spot on Earth — What is Apartheid? — Petty Apartheid — Bantu Education in South Africa — South African Universities and Racial Policy — Liberalism in South Africa — Christian Nationalism in South Africa — Christian National Education in South Africa — Trustees of South Africa — Is South Africa a Police State? — The Afrikaners Laager Mentality — Die Afrikaner Broederbond — South African Churches and Race Relations — There is Hope for South Africa.

Paperback design by Wm. Hart

PRICE PER COPY \$2.40 (prepaid)

PUBLISHED BY

GUARDIAN PUBLISHING COMPANY LTD.
Corner Gage & Main St. Box 312, Station B Hamilton, Ontario

CHRISTIANS IN COMMUNIST COUNTRIES

Below is a reply to a supporter of "Jesus to the Communist World Inc.", containing President Nixon's comments on the status of Christians in communist countries:

Dear Mrs. Milboure:

President Nixon has asked me to reply to your comments on the status of Christians in communist countries.

The US Government has traditionally condemned the persecution of minorities, no matter where it occurs. We strongly disapprove of the pressure by Soviet and other communist regimes on religious groups to prevent the practice and growth of religion.

In the Soviet Union, government authorities since 1917 have been actively hostile toward religion and are still committed to rooting it out completely. Soviet laws are designed to facilitate this, and the full force of the law has been directed against religious activities viewed as normal and legal in most other countries.

The Soviet regime currently tolerates the existence of a number of religious minorities and sects, although they are under strict State control. There has been no revival of the wholesale closure of churches and the aggressive campaign of the early 1960's of "elimination of religious survivals". Official anti-religious attitudes, however, have not eased in the past few years. Some religious activists, who exercise their rights under Soviet law or openly criticize unfair sections of the law, have been harassed, arrested and confined in psychiatric prisons. Even the larger denominations, particularly the Russian Orthodox Church with its 30-50 million members, must submit to the ubiquitous hand of the State in parish affairs.

The established national churches of the pre-World War II period no longer exist in Poland, Hungary, Czechoslovakia, Albania, Romania and Bulgaria. Without exception, the present churches in these countries are closely controlled by the State, which requires their full allegiance. State controls have forced significant reductions in the traditionally broad scope of church activities and have severely restricted their moral and social influence. The official attitude of communist countries in East Europe, as in the Soviet Union, thus remains ideologically hostile to religion, but systematic persecution of individuals because of religious belief is not generally in evidence at the present time.

We believe that private groups and individuals have an important role to play in publicizing the plight of Christians in communist countries. There is a limit, of course, to the tangible effects that external publicity can have on relatively closed communist societies. Nonetheless, the Soviet and other communist authorities do

exhibit at least some sensitivity. The excesses of anti-religious zealots have occasionally been criticized in the Soviet press, and when some of the more glaring cases of harassment on religious grounds have received extensive publicity abroad, the situation of those so persecuted appears to have improved.

Sincerely,

John Richardson, Jr.,
Acting Assistant Secretary
for Public Affairs.

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LADIES DRESS SHOP in Pella, Iowa shows the Dutch origin of the town.

CHINESE BROADCASTERS PLAN NEW COOPERATION

Hong Kong (EP) — New possibilities for contact with mainland China prompted a first conference of Chinese Christian Broadcasters here to establish their own cooperative agency in the coming year.

The conference, hosted by the Hong Kong branch of the Far East Broadcasting Company, was attended by representatives of the Evangelical Alliance Mission, Southeast Asia Radio Voice, Kong.

World Vision, China Lutheran Hour, Lutheran Voice, Overseas Radio, China News Analysis and Lutheran World Federation Broadcasting Service.

The proposed new agency will exchange information, cooperate on training programs and promote program improvement.

Named to a steering committee were John Lin, FEBC Hong Kong director; David Chao, Lutheran Voice director in Taiwan, and William B. Dingler, LWF Broadcasting Service director in Hong Kong.

VAN DOMINEES EN GEMEENTEN

(15)

Gaat dan henen, onderwijst alle volken....

door JOHN DE HAAS

Men zou het misschien niet hebben verwacht, maar reeds vroeg in de geschiedenis van de Afgescheiden Kerken leefde het besef, dat ook zij het zendingsbevel moesten opvolgen.

De eerste jaren waren buitengewoon moeilijk, door het gebrek aan voldoende predikanten en de aanhoudende vervolging. Dan volgen, als deze laatste ophouden, de onderlinge twisten en verdeeldheid. Ook komt de emigratie op gang en vertrekken vele kerkleden en verscheidene predikanten naar Noord-Amerika. Maar de opdracht om het Evangelie te prediken, de Grote Commissie, wordt verstaan en reeds in 1850 is het ogenblik gekomen, dat de eerste zending wordt uitgezonden. Het is de heer H. J. van Gennip, die in dat jaar als 29-jarige jongeman wordt geëxamineerd door de Provinciale Vergadering van Noord-Brabant, en na te zijn bevestigd door Ds. G.

Garlic is goed voor U

Garlic is een natuurlijk antiseptisch geneesmiddel hetwelk de bloedsomloop vrijhoudt van onzuiverheden en voorkomt of vernietigt ontbindings-bacillen.

Adams Garlic Pearles bevat de essentiële Garlic olie, die voor vele jaren medisch is gebruikt. Gedurende eeuwen hebben miljoenen mensen Garlic gebruikt als een gezondheids-middel, vertrouwend in de genezende en versterkende werking. Help uzelf sterk en gezond te voelen. Kook een pakje Adams Garlic Pearles vandaag bij uw drogist. Het kan u beter doen voelen, gezonder en met minder verkoudheden. Zij zijn reuk- en smaakloos in capsule vorm.

F. Gezelle Meerburg te Almkerk, wordt uitgezonden om in China het evangelie te brengen.

Uit alles blijkt, dat zijn uitzending slecht was voorbereid. 't Was geen wonder. Men had totaal geen ervaring van zendingswerk, en er was heel wat moed nodig voor deze jonge man, om geheel alleen naar dat verre land te trekken. Waarschijnlijk heeft hij de taal eerst kunnen leren na zijn aankomst aldaar. Doch we moeten de geloofsmoed bewonderen van deze broeder, dat hij is gegaan.

Zijn verblijf in China heeft echter niet lang geduurd. Enige jaren later vinden we hem te Soerabaja, wat later te Batavia, waar hij onder veel tegenkantsing nog heeft gewerkt in de prediking van het Evangelie. Op de Curatorenvergadering der Theologische School van 22 mei 1856 was een brief van een gouvernementsambtenaar uit Batavia, waarin werd medegedeeld, dat Van Gennip zich "in een krankzinnige toestand" bevond. In december 1858 heeft hij zijn werk in Oost-Indië beëindigd en is hij naar Nederland teruggekeerd. Met die krankzinnigheid schijnt het wel wat te zijn meegevallen, want hij was persoonlijk op de Algemene Synode van Hoogeveen in 1860 aanwezig. Daar hij wegens ziekte niet meer naar Indië terug kon gaan, werd hij beroepbaar gesteld in de Nederlandse Kerken. Hij heeft echter nimmer een beroep ontvangen en is 10 november 1866 in behoeftige omstandigheden overleden. Zo eindigde het eerste hoofdstuk van de Zendingsgeschiedenis der Afgescheiden Kerken.

Ondertussen was het tweede hoofdstuk reeds ontloten. Men voelde wel, dat de organisatie beter moest zijn dan het was geweest, en daarom had diezelfde Synode van 1860 besloten "een reglement tot bevordering der zendingszaak zoo spoedig mogelijk openbaar te maken". Dit werd meegedeeld o.a. aan Berend Veenstra, een jongeman van 36 jaar, die zich tot die Synode had gewend met het verzoek "om door de Synode bevorderd te worden in zijn voornemen om als zending te worden opgeleid". Tezamen met een andere student, Cornelis de Best, is hij toen opgeleid tot "zendings-leraar" aan de Theologische School te Kampen. Men hoopte en verwachtte, dat deze opleiding voldoende zou wezen. De uitkomst heeft echter bewezen, dat dit bij verre niet het geval was. Deze twee broeders hebben hun theologische opleiding ontvangen, en verder hebben ze extra lessen gekregen in diverse zendingszaken, doch van werkelijke opleiding was geen sprake, kon ook geen sprake zijn, hoe goed men het ook bedoelde en met welk een ijver deze beide mannen ook hebben gestudeerd. Beiden zijn toen op 30 april 1863 te Kampen door Decent Brummelkamp als zending-leraar bevestigd en zijn toen samen uitgezonden naar Paramaribo, de hoofdstad van Suriname, West-Indië, om daar te arbeiden onder de pas vrijverklaarde slaven.

Doch al spoedig bleek, dat zij daar niet met vrucht konden werken. Behalve dat hun opleiding veel te kort was geweest, en zij dus niet waren opgewassen voor hun taak, had men in Nederland geen idee, hoeveel geld er voor zulk een onderneming nodig was. Ze konden zich niet naar behoren bewegen, ze leden zelfs gebrek, en konden niet eens in hun onderhoud voorzien. Beiden waren verloofd en wilden graag trouwen. Zij richtten toen het verzoek aan Curatoren der Theologische School, om de overtocht te willen betalen van de beide meisjes. En ook schreven

ze in een brief, die 13 juli 1864 op de Curatorenvergadering werd behandeld, dat ze in Paramaribo niet konden blijven als er geen ruimere toelage werd verstrekt.

In genoemde vergadering werd toen besloten, dat de Kerk de overkomst van hun verloofden zou betalen, "welke kosten in geen geval de 1000 gulden mogen te boven gaan". Vervolgens werd voor het jaar 1864 aan ieder de som van 1800 gulden toegezegd, en dan volgt het verslag van deze vergadering (en we verzoeken de lezers deze woorden goed te lezen): "terwijl de Vergadering niet vordert, dat zij een lokaal voor de prediking zullen huren, bijaldien de toegezegde gelden daartoe niet reiken. De Vergadering begeert, dat zij in eenvoudigheid met opvolging van 's Heeren wenken, zullen voortgaan en werkzaam zijn, om hen, die zij ontmoeten met den weg des levens bekend te maken". Dit was dus de opdracht, die de beide zendelingen kregen: straatprediking en evangelisatie. En daarbij bleven ze verstoken van de aanwezigheid van hun geliefden: de overkomst van dezen heeft nimmer plaats gevonden. Klaarblijkelijk kostte dit meer dan duizend gulden en het trouwen van beiden moest worden uitgesteld tot zij weer in het vaderland waren teruggekeerd. En dat heeft niet lang geduurd. Want het werd spoedig duidelijk, dat het leven in de West te duur was om van 1800 gulden rond te komen, en zo keerde Veenstra reeds in 1864 naar Nederland terug, na enige maanden gevolgd door De Best. De eerste toonde weinig lust om weer naar de heidenen te gaan, en is spoedig daarna beroepbaar gesteld in de Chr. Geref. Kerk en heeft nog vele jaren als predikant in Nederland gewerkt. Doch De Best is in de zendingsdienst gebleven. Na in het huwelijk te zijn getreden, werd hij uitgezonden naar Oenarang, op Java.

Nu zou men denken, dat de broeders wel zouden hebben geleerd van de ervaring, opgedaan

in China en Suriname. Men moest degenen, die in het Evangelie arbeiden, in staat stellen een onbe-kommerd bestaan te leiden; en tevens, indien enigszins mogelijk, hen niet allen moet laten gaan, opdat zij steun aan elkander zullen hebben. Maar De Best wordt, zij het vergezeld van zijn vrouw, alleen naar Oost-Indië gezonden.

Hij vertrekt in september 1865, maar wordt, evenals zijn vrouw, ziek. Hij schrijft naar Nederland, met de vraag, wat hij moet doen. Blijven en zijn werk voortzetten kan hij niet, dat is spoedig duidelijk, en dokters en vrienden raden hem aan, zo gauw mogelijk naar

(Vervolg op blz. 7)

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IN ZIJN ARM DE LAMMEREN

(26)

Vader zal nu de brieven en briefkaarten voorlezen. Hij heeft geduldig zolang gewacht, nadat hij de oorzaak van Fransje's luidruchtige vreugde had ontdekt. Na zijn keel geschraapt te hebben, begint hij:

Geliefde Broeder, Schoonzuster, en kinderen: Met dezen laten wij U weten....

Dan is er het geschraap van een fietsstuur tegen de buitenmuur en het geluid van haastige voetstappen naast het huis. De deur wordt opengegooid, en een stem roept: Vol-luk!

Vader houdt op met lezen en kijkt op. Moeder roept: Komt er maer in!

Er komt een jongeman in den uze, die de groteren herkennen als een zoon van Verplanke. Hij ziet er ontdaan uit. Hij geeft niemand een hand en vraagt niet hoe het met hen is. Ook gaat hij niet zitten op de stoel die Moeder hem aanschuift. Hij valt met de deur in huis en zegt: Ik kwam je laten weten dà m'n vader vannacht overle-en is. Zijn stem stukt in een droge snik. Hulpeloos kijkt hij van Vader naar Moeder.

Een donderslag uit een heldere hemel zou geen verpletterender uitwerking op het gezin gehad kunnen hebben dan deze jobs-tijding. Zelfs Vader zit naar woorden te zoeken om iets terug te zeggen.

Mae joan toch! roept Moeder op meewari-ge toon. Wat ist er dan toch gebeurd? Gister-naevend was 'n nog ier, en ie was nog zó, nog zó.... Ze laat verpletterd de zin onafgemaakt in de kamer hangen.

Dan antwoordt de jongeman: Moeder vond 'n dood in baede vanochtend vroeg. Den dokter zei van 'n beroerte.

Ze kunnen nog steeds dit nieuws niet ver-werken. Moeder schuift nogmaals zenuw-achtig een stoel naar hem toe, en zegt: Toe, gae toch zitten. Maar de jongeman blijft staan, met zijn hand op de leuning. Hij kijkt naar Vader en zegt: Moeder ei avrogen of a-jie 'n zou willen elpen draegen at 'n be-graeven wordt. Zoa-je weet, aeme gin bure-n vlakke, en julder wazzen goeie vrienden van Vader, en je bin van zien kerke, dus....

Dit verhaal, dat in zeker opzicht allegorisch is, verplaatst ons op een der Zeeuwse eilanden in de twintiger jaren, en vergunt ons een blik in het hart en leven van een kind. Het doet ons denken aan een bloemknop die zich langzaam en gestadig ontplooit om tot volle bloei te komen; doch het weent niet "om bloemen, in den knop gebroken, en voor den uchtend van haar bloei vergaan."

Door CORNELIUS LAMBREGTSE

Die laatste opmerking schrijnt Vader even, daar het de geestelijke verdeeldheid in dat gezin doet uitkomen, maar meteen herinnert hij Verplanke zich zoals die gisteravond in hun midden was. Zijn gemoed schiet vol, en met een bewogen stem zegt hij:

Je vader is in den emel. En ie wast er vee korter bie as amme gisternaeven konnen bekieken. Ja, netuurlijk wil ik graag elpen draegen. Oeniër wordt 'n begraven?

Netuurlijk is Vader in den emel. Mae ie a 't vee makkeliker voe z'n eigen kunnen aen, aat 'n dat zelf vee ièrder aglôofd a.

Vader kijkt de jongeman aan. Even voelt hij de neiging in zich opkomen zijn oude vriend te verdedigen en de jongen terecht te zetten. Maar dan bedenkt hij zich. Hij ziet dat de zoon oprecht bedroefd is, en thans niet in staat is een theologische uiteen-zetting aan te horen of te verwerken.

Fransje zit in elkaar gedoken op de bank. Eerst had hij het woord overleên niet begre-pen, maar Wantje, die naast hem zit, heeft verschrikt in zijn oor gefluisterd dat Ver-planke dood was. Zijn eerste gedachte was geweest: Dat kan nie! Verplanke kan nie dood wezen! Maar de loodzware stemming die er in den uze hangt, en die al de blijheid van vanmorgen onder zijn gewicht verplet-terd heeft, zowel als de verslagen gezichten om hem heen, zeggen hem maar al te dui-delijk dat het wel zo is.

Hij kan het niet verwerken. Nu moet Ver-planke in het kerkepitje en nu komt hij nooit meer uit de kerk om koffie bij hen. En gisteravond heeft hij hem nog een gulden gegeven.

Hij ziet die glimmende gulden duidelijk voor zich. Ook ziet hij op onverklaarbare wijze opeens de moordenaar aan het kruis zijn hoofd naar Jezus keren. Die moordenaar heeft het gezicht van Verplanke, en het staat vol lachrimpeltjes omdat Jezus tegen hem ge-zegd heeft: Bediëmend zû-je bie Me in den emel wezen.

Met een bons laat Fransje zijn hoofd op zijn armen op de tafel valen, en wilde snik-ken stijgen uit zijn borst. De jonge Ver-planke kijkt verbaasd naar het kind, en als

hij ziet dat hier zelfs door een om zijn vader geweend wordt, schieten ook zijn ogen vol tranen. Hij zegt: Kwâ, ik mô der mae es vandeur gaen. Ik mô nog op verscheiene are plekken wezen.

Ditmaal geeft hij allen een hand, behalve Fransje, die nog steeds met zijn hoofd op zijn armen ligt. Hij wrijft hem over de korte haren en vertrekt.

De brieven liggen ongelezen op de tafel. Maria keert zich om en neemt de twee kaar-ten, die ze van stile aanbidders gekregen heeft, vantussen haar doek en beuk en laat ze onopzichtig in haar zak glijden.

Ofschoon Moeder een heerlijke maaltijd bereid heeft van een der konijnen die Vader gisteravond nog geslacht heeft, heeft nie-mand trek. Stilzwijgend zitten ze allen lus-teloos op de heerlijke beten te kauwen.

Bij het lezen wijkt Vader van de gewone orde af en leest niet het vervolg van gister-avond, maar in plaats daarvan Psalm 31. Als hij aan de woorden: O, hoe groot is het goed, dat Gij weggelegd hebt voor degenen, die op U betrouwen... toekomt, kan hij niet meer verder. Zijn stem begeeft hem en lastige tranen doen de woorden van de blad-zijde in een golvende zee zwemmen. Hij schuift de bijbel door naar Maria, die de psalm uitleest. Ook kan hij daarna niet dan-ken. Hij laat Bram met het gebruikelijke formuliergebed eindigen.

De dag, die zo schoon begonnen was, heeft wel een treurige wending genomen.

Drie dagen later heeft het weer ge-sneeuwd. Fransje, met de zorgeloosheid die aan kinderen eigen is, is de slag van Ver-planke's plotselinge overlijden gauw te bo-ven gekomen. Hij is bezig met de buurkin-deren een sneeuwpop te maken. Het is onge-veer tien uur in de morgen. Als hij even op-kijkt, ziet hij in de verte Vader aankomen. Hij loopt hem tegemoet en vraagt waarom Vader al zo vroeg thuis komt. Vader zegt dat Verplanke vanmiddag begraven wordt, en dat hij de kist moet helpen dragen.

Fransje loopt met Vader mee in den uze, hoewel hij het daar hoogst ongezellig en een beetje griezelig vindt, want het gordijn is afgenomen, en de blinden zijn half gesloten. Ofschoon Verplanke geen familie van hen is, heeft Vader dadelijk na het vertrek van diens zoon besloten om na het eten rouw te sluiten. Vader was van oordeel dat Ver-planke wel degelijke een broeder was, zij het dan in geestelijke zin. En zouden zij dan niet rouwen omdat hij van hen weggenomen was, te meer, daar hij thuis niet veel begrip en liefde ondervonden had?

In het begin heeft Fransje dat heel in-teressant gevonden. Maar al spoedig is die sombere atmosfeer zwaar op zijn gemoed gaan hangen, en daarom brengt hij overdag zijn meeste tijd buitenshuis door.

Moeder schenkt Vader een kop koffie in en snijdt enige sneden brood, want de be-grafenis is om twaalf uur, en dus is hij niet thuis voor het middagmaal. Daarna gaat Vader zich scheren. Hij moet het kleine spiegeltje in het midden van de vensterbank zetten om bij het weinige licht te kunnen zien. Hij schuift de tafel een eind van het raam weg en gaat op de bank zitten. Fransje moet daar altijd aandachtig naar kijken als Vader zich scheert, hoewel hij zorgvuldig uit de buurt blijft van dat grote, kromme mes, en van het stukje krantenpapier waar Vader de dikke vlokken schuim aan afveegt. Eens heeft Fransje zijn vinger in dat zo schoon schijnende vette schuim gestoken, maar toen ontdekte hij de veeg donkere spikkels baard die daarin zat, en dat heeft hem zo vies ge-maakt dat hij er haast van braken moest.

Na het scheren doet Vader zijn zondagse kleren en schoenen aan. Moeder staat op haar tenen om zijn schouders en rug met de kleebrorstel af te vegen.

Kwâ, zegt Vader. Ik gae mae es opstap-pen. Gegroet oor.

Fransje gaat Vader een eindje wegbren-gen. Halverwege tussen hun huis en de sta-tionsbuurt stuurt Vader hem terug. Hij zegt dat ze over een uurtje voorbij hun woning zullen komen. Fransje begrijpt dat met "ze" de begrafenisstoet bedoeld wordt. Hij is ui-termate nieuwsgierig hoe zo'n stoet er uit-ziet, omdat hij er slechts een vage voorstel-ling van heeft, die hij uit Wantje's beschrij-ving opgebouwd heeft.

Hij heeft geen zin meer om met de buur-kinderen te spelen en slentert dus de half-donkere voorkamer in. Maar hier kan hij niet goed zien om te spelen. Trouwens, hij heeft daar evenmin zin in. Even overweegt hij of hij Moeder om het bijbelse geschie-denisboek zal vragen, maar met dit schaars-se licht kan daar ook niet veel aan zijn. Hij is rusteloos en gejaagd.

Poete, oeniër kommen ze noe?

O, dat duur nog wè een allef ure. Gae ièst nog mae een steutje in de snieuw spelen.

(Wordt vervolgd)

Deze roman is in boekvorm verschenen bij Uit-geverij T. Wever in Franeker. Het verhaal ver-schijnt als feuilleton in ons blad met toestemming van de uitgever.

CALVINIST-CONTACT — FEBRUARY 7, 1972

GOLOOF

Van twee verschillende zijden werd ons het januari-nummer van "The Herald of His Coming" toegezonden, een in Californië uitgegeven tijdschrift, dat sterk chiliastisch (duizend-jarig-rijk) getint is. In dit nummer komt een artikel voor onder de titel "The Prophetic Clock", waarin speciale aandacht wordt besteed aan Ezechiël 38 en 39. Voor goed begrip zou men deze hoofdstukken moeten lezen. Ezechiël moet profeteren tegen God en Magog. Wie God en Magog precies zijn is een moeilijkheid die de commentatoren nog niet hebben opgelost. Gog wordt de grootvorst van Mesech genoemd. Voor de schrijver van het artikel is God Rusland en Mesech is Moskou.

Wij willen wel bekenen, dat wij het niet weten en daarom zouden wij evenmin willen zeggen, dat wat het artikel zegt niet waar is. Inderdaad sprak Ezechiël over het verre Noorden. Gezien het feit, dat Ezechiël in Babylon profeteerde kan dit dus wel het geval zijn.

Maar het artikel zegt meer. Ezechiël zegt (39:9) dat Israel de wapens van God en Magog in brand zal steken. Doorgaans zijn wapens van staal en dit brandt niet. Maar Ezechiël profeteerde dat Israel zeven jaar lang het vuur zal stoken met deze wapens. Is hier sprake van staal of van iets anders? Ezechiël zei dat Israel zeven jaar lang geen brandstof uit het bos behoefde te halen, want de wapens van Gog zullen de brandstof zijn.

Nu heeft iemand in Ter Apel indertijd een nieuw houtproduct ontdekt dat bekend staat onder de naam "Lignostone", dat sterker is dan staal en zeer elastisch. Het lijkt op verschillende lagen triplex (plywood), die stevig samengeperst zijn. In Nederland heeft men het gebruikt voor het breken van cokes in de gasfabrieken en in Engeland voor het maken van tandwielen. Maar momenteel gebruikt Rusland het voor de vervaardiging van wapens. Ziet u de connectie? In het licht van Ezechiël's profetie zouden deze Russische wapens de brandstof voor Israel kunnen zijn. Rusland zal, volgens het artikel in "The Herald of His Coming" verenigd met andere naties oorlog voeren tegen Israel, maar het zal op de bergen van Israel te pletter lopen, want de HERE zal ingrijpen. Rusland zal totaal worden verslagen en Israel zal zeven jaar lang brandstof hebben van de Russische wapens.

Dit is interessant. Maar het is tevens gevaarlijk om de bijbel te gebruiken als een gids door de geschiedenis. Het is gevaarlijk om met de vinger te kunnen wijzen hoe ver de geschiedenis is. Dan wordt de bijbel toch een tekstboek voor historici. Maar laten wij er toch aan vasthouden, dat de bijbel voor alles openbaring van God is. Hoe vaak komt juist in de genoemde hoofdstukken van Ezechiël niet voor de bekende uitspraak "... opdat zij weten dat Ik de HERE ben"?

De profetieën zijn geen toekomstvoorspellingen, maar proclamaties van de raad Gods. Een sprekend voorbeeld is de Openbaring van Johannes, waarin geen chronologische opsomming van wereldgebeurtenissen wordt gegeven, maar een totale ontvouwing van Gods plan ter verlossing. En juist in Openbaring (20:8) worden weer de namen van God en Magog genoemd.

Daarmee willen wij niet zeggen, dat het artikel in "The Herald of His Coming" geen waarheid bevatten kan. Natuurlijk kan dat wel. Maar er is een gevaar, dat ik op deze manier mijn geloof vastpin aan bepaalde vindingen. Als wij dan zo'n vinding gedaan hebben, dan zeggen wij: zie je wel! Het komt precies uit. Dan hebben wij een bewijs voor ons geloof gevonden. Maar de brief aan de Hebreërs zegt, dat het geloof een bewijs is voor de dingen die men niet ziet.

Wij buigen ons voor de autoriteit van het Woord van God, omdat het het Woord van God is. Niet omdat wij hier of daar een bevestiging hebben ontvangen. Vooral in onze tijd is het nodig, dat wij aan dat onvoorwaardelijke geloof vasthouden, zelfs al zijn de tekenen in een andere richting. Zelfs als de wetenschap in een andere richting wijst.

D.F.

Van Dominees en Gemeenten

(Vervolg van blz. 6)

Nederland terug te keren. Maar in die tijd werkte de post niet zo snel als in onze dagen en het kon wel eens een hele tijd duren, voordat het antwoord binnen is, en zo besluit hij maar op eigen verantwoordelijkheid terug te gaan. Als hij dan echter in Nederland terug is, wordt het hem kwalijk genomen, dat hij op eigen gezag heeft gehandeld en zo wordt hij 14 juli 1867 uit de zendingsdienst ontslagen, met een toelage van 50 gulden per maand. Kort daarna is hij als evangelist tewerk gesteld en is enige jaren later in Nederland predikant geworden.

De aandacht van Zendingssammissie en Curatoren was nu gericht op Nederlands-Indië, en van nu aan gaat de zendingsactiviteit naar dat land. Het mag ons bevreemden, dat deze beide colleges zich bezig hielden met zendingswerk. Wij zouden zeggen, met de wijsheid, die we thans bezitten: "Dat is de taak van de plaatselijke kerk, niet van curatoren van een Theologische school". Maar zo ver waren onze Afgescheiden voorvaders nog niet. Dat kwam allemaal veel later.

Er kwamen ook meer jongemannen, die zending wilden worden. Een van hen was Enno Haan, een broeder van de bekende Groningse uitgever Jan Haan, die in december 1873 als zending-leraar werd bevestigd en uitgezonden naar Batavia. Zijn taak was om daar een kerk te stichten. Doch ook dit was geen eigenlijke zending, doch evangelisatie, want men kon moeilijk beweren, dat er in Batavia alleen maar heidenen woonden. Er waren daar verschillende gevestigde Kerken en reeds in juli 1877 kon er een Chr. Ger. Gemeente worden gesticht. Ditzelfde geschiedde in Soerabaja. Ds. A. Del-

In 1881 werd een aanvang gemaakt door de Chr. Ger. Kerk met zending op het eiland Soemba. Dit was een puur heidens land en hier was het werkelijk zending in de echte zin des woords. Maar men verviel weer in de fout die men al eerder had gemaakt: slechts één man tegelijk werd de wildernis ingestuurd. Het was zending J. van Alphen, die dat jaar, vergezeld van zijn jonge vrouw, op het eiland landde, en zendingsarbeid begon. Doch na een goed jaar was hij nog steeds de enige zendingsarbeider, zijn vrouw stierf bij de bevalling van haar eerste kindje, mede als gevolg van het ontbreken van medische hulp, en het kind stierf ook. Daar stond Van Alphen, moederziel alleen op Soemba. Wat bleef hem anders

een aantal vijvers met watervogels aan de voet van een spectaculaire rotsformatie met wilde schapen, steenbokken en gemzen.

Het Amerikaanse complex is voorzien van dieren uit Noord-, Midden- en Zuid-Amerika. De meeste dieren uit Noord-Amerika hoopt men in de buitenlucht te kunnen houden, in paddocks waarover dan, na zijn vrouw en kind te hebben begraven, te vertrekken naar Soerabaja, om te trachten zich daar, tezamen met de reeds genoemde Ds. Delfos, ten nutte te maken?

In 1887 keerde hij echter naar Soemba terug, na de belofte te hebben verkregen, dat een tweede, en zo mogelijk een derde zending zou komen.

En toen enige tijd later inderdaad dezen kwamen, in 1889 Ds. W. Pos en in 1892 Ds. C. de Bruyn, zie, toen kwam het zendingswerk goed op gang, en met behulp van onderwijzers en dokters is het Evangelie op Soemba gepredikt en zijn er vele inlandse Christengemeenten ontstaan.

Uit al deze gebeurtenissen kunnen we vele lessen leren. In de eerste plaats dat er een ruime kas moet zijn, waaruit het geld, dat nodig is, kan worden geput. En in de tweede plaats, dat, als men een zendingsterrein heeft gekozen, dat nu niet bepaald in de bewoonde wereld ligt, men geen zending alleen mag uitscharen.

Onze Here heeft ons in Zijn Woord ook aanwijzingen daaromtrent gegeven. Toen Hij Zijn discipelen uitzond, gingen ze twee aan twee. Hij zond ze niet alleen uit. En later, in het Boek der Handelingen, lezen we steeds van: Paulus en Silas, Paulus en Barnabas, Barnabas en Johannes Marcus. Het kan niet voor niets zijn, dat de Heilige Geest het nodig heeft gevonden, dat wij precies zouden weten, hoe het in die dagen werd gedaan.

De Here onderwijst ons in Zijn Woord en in de historie van Zijn Kerk.

Een Nieuwe Dierentuin voor Toronto

Deel II

(Exclusief voor Canadian Scene door de Metropolitan Toronto Zoological Society)

De "Metro Toronto Zoo" heeft een geheel nieuwe weg ingeslagen. Voor de eerste maal wordt de aanleg van een dierentuin op een continentale wijze aangepakt. In een combinatie van paviljoenen en paddocks worden vijf-zoo-grafische thema's ontwikkeld — Europees-Aziatisch, Australisch, Afrikaans, Indo-Maleis en Amerikaans. De continentale paviljoenen dienen als toegang tot het bijbehorende continentale gebied en zij zijn door middel van een wandelpad aan elkaar verbonden. In het midden van het cirkelvormig aangelegde pad liggen prachtige bossen tafelland.

De paviljoenen komen dus aan de buitenkant van dit pad, benevens de hoofdingang en bijbehorende gebouwen. De bossen in het midden blijven in hun ongebrepte staat bewaard. Men kan hier op sommige plaatsen de hele dierentuin overzien, en, omdat de afstanden niet te groot zijn en men steeds slechts enkele minuten van een paviljoen verwijderd is, hoopt men dat dit gedeelte van de dierentuin toch ook in de winter zal worden gebruikt.

Komt men de hoofdingang binnen dan ziet men eerst Australië, een gebied met ongeveer 250 exemplaren van plus minus 75 verschillende soorten dieren. Men vindt hier welbekende dieren als de kangeroe; het kleinere soort kangeroe, de "wallaby", de koal of buidelbeer en vogels uit Australië en Nieuw-Guinea, terwijl de zwarte zwanen, grote kanoeroes en gemaande ganzen zich in de openlucht met het publiek schijne te vermengen.

In de Europees-Aziatische paviljoenen zijn de woestijnen en de wildstand in een geïndustrialiseerde Europese natie vertegenwoordigd. In het paddockgebied komen

in de natuurlijke omstandigheden van de graslanden en noordelijke bosstreken zo getrouwt mogelijk zullen worden nagebootst. Hier hoopt men de gaffelantilopen, bison, herten, muskus ossen, kariboes en prairiehonden de vrijheid te kunnen geven. Aan de rand van de top van de Rouge River Vallei wordt een berglandschap gecreëerd met bighorns en geiten uit het Rotsgebergte.

Meest opzienbarende schouwspel in het Amerikaanse gedeelte wordt het Canadian Animal Domain, waar bijna 600 acres van het rivierdal louter voor Canadese dieren is gereserveerd. Hier neemt de bezoeker de Mini-rail en op deze manier wordt hij over de rivier de bossen ingevoerd, waar hij herten, elanden, wolven en andere Canadese dieren tegen komt.

Afrika heeft de meest opwindende verzameling dieren die op het grootste tafelland gebied rondzwerven. Olifanten, de witte rhinoceros, bavianen, zebra's, gezellen, gnoes, hippopotamussen en giraffen zullen zoveel mogelijk, zowel 's zomers als 's winters buiten zijn. De inwoners van de jungle uit de Kongo en Kameroen kunt U te allen tijde bezichtigen. U kunt de volgende dieren vinden in het Afrikaanse paviljoen, omgeven door de Afrikaanse regenwouden: Kongolese buffel, zebra duiker, de gorilla en ruraco vogels. Op dezelfde wijze kunnen op deze tocht door "Afrika in Scarborough" in de afdeling voor Madagascar de glanzende boa, vorpen en kameleons worden bewonderd.

De Indo-Maleise tentoonstelling, bijzonder rijk aan prachtige vissen, vogels en zoogdieren, is de laatste stopplaats. Hier kan de bezoeker zich vrij bewegen door de tropische jungle, over vlakten en stroompjes en tegelijkertijd exotische vogelnesten, orang-oetans, die van boomtak tot boomtak springen en Bengaalse tijgers kunnen bewonderen.

De Ijsberencollectie, die de Amerikaanse met de Europese-Aziatische afdeling verbindt, is een voorbeeld van wat de Society graag nog vaker zou zien gebeuren: de Canadian National Sportsmen's Show heeft een bedrag van \$25.000 geschonken als een begin van de \$230.000 die men nodig heeft voor de aanschaffing van de ijsberen en faciliteiten.

Voor het ontwerp van de dierentuin heeft men gebruik gemaakt van de modernste ideeën op dit

gebied. Er komen droge grachten naal niveau gedane pogingen om en vijvers om roofdier en prooi van elkaar gescheiden te houden, stand te houden. Het is dan ook en men plaatst die dieren in natuurlijke groepen en in een omgeving die het meest overeenkomt met hun oorspronkelijke omgeving. Kleinere dieren zullen van dichtbij bekeken kunnen worden, en ongewoonlijke soorten zoals bijvoorbeeld de llama's zullen zich gewoon onder het publiek begeven en door de bezoekers geaaid en aangehaald kunnen worden.

Er wordt speciale aandacht besteed aan de voortplanting van wilde dieren in gevangenschap, met het oog op de op internationale

Pniel

Aangrijpend evangelie
Ik geef mij gewonnen
overvleugel mij
klapwiek mij neer

Geen toonladder
geen optocht van engelen
kon mij raken

Deze nacht
— een ondoorwaadbare plaats
in de stroom van de tijd —
heeft u de hand aan mij gelegd

Ik, de geslepene
— een edelsteen aan Gods vinger
— een scherpe steen in de sling —
een geraakte ben ik geworden

Gedoopt met een nieuwe naam
— een sijnbooth —
klim ik uit het water
kom ik aan het licht

Ik laat het stromen over mijn gezicht
over mijn handen
en mijn nieuwe land
ik, Israël

Jaap Zijlstra.
(Predikant, Geref. Kerk te Delfzijl, Groningen.)

SEEDS - ZADEN

(Untreated — For your safety)

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HEBT VEEL PLEZIER OF RUST UIT
.... OP WEG NAAR

EUROPA

op de "STEFAN BATORY"

Pools Register

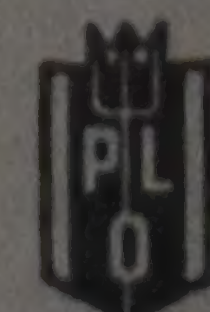
Vaart de luxe route rechtstreeks naar het hartje van Europa aan boord van de populaire "STEFAN BATORY". Rust uit temidden van volledig comfort, attente bediening, heerlijke internationale keuken, vriendelijk gezelschap en pret aan boord van deze volledig op klimaat geregelde en met stabilisator uitgeruste Poolse luxe lijnboot.

Geriefelijke maandelijkse vaarten naar Southampton en Gdynia met veelvuldig anndoen in Rotterdam, Cuxhaven en Kopenhagen.

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We belonen Uw medewerking gaarne met een premieboekje.

PASTORAL PONDERINGS

Our P.-P was brought up-to-date, I would say. May under God's blessing the joy of the editor to fill these sections be met by the joy of all who regularly read them.

★ ★ ★

IN MEMORIAM REV. HENRY A. VENEMA

A NEW VIEW AT "PULPIT AND PEW"

In the issue of August 7/14, 1969 of Calvinist-Contact the first full page of information on church life was presented. From that date the Page has regularly appeared in our paper on a bi-weekly basis. Several helpful hints and other remarks were received during that long period. They clearly showed that this page got a warm place in the hearts of our readers.

However, we thought that now the time had come for some improvement on the outward appearance of "Pulpit & Pew". We contacted Mr. Roland Jonker of Toronto, one of our talented artists, who went to work on the project with modern ideas. He showed the name of the page in a true and clearcut picture. Look at that picture at the top: pulpit and pew are different but basically they belong together. Notice also that there are two pulpits and two pews. Just put the picture upside down. In short: everything that writers will put into into page in true unity, is very well expressed in this excellent symbol.

Furthermore, the different sections of the page bear three different and alliterating headings. Mr. Herman VandeBurgt of Etobicoke, Ont. helped tremendously in finding the right words. Moreover, Mr. Jonker discovered that a division into three horizontal sections looks better than the one into three vertical sections to which we were used before. The three well drawn headings underline this change in a very fine manner.

With thankfulness and appreciation I wish to acknowledge the worthwhile contributions made by the gentlemen.

PRESS PARADE

Hamilton, Ont. Immanuel C.R.C. bulletin carried this timely message:

From Christianity Today:

One of the greatest dangers of contemporary Protestantism is its obsession with the periphery of Christianity, to the neglect of the vital center of the Christian faith itself. To the observer of modern church life, it becomes depressingly obvious after a while that much of the activity takes place around the rim of a wheel whose spokes are made up of innumerable councils, commissions, committees, conferences, assemblies and organizations. We would hardly imply that the rim is an unimportant part of the wheel, for it is at the rim that contact is made with the road and the wheel becomes effective.

In like manner, the church must make effective contact with the world if it is to be useful.

However, just as a wheel collapses unless its spokes are firmly centered in the hub, so too church activity cannot be effective unless it is firmly centered in the doctrinal content of Christian truth.

By some strange conspiracy of silence, doctrine is almost an ugly word in Protestant circles today. There seems to be a distaste for any reference to the revealed truths basic to the Christian faith. The facts of the person and work of our Lord are shunned. So long as an individual, a congregation, or a denomination is engaged in social engineering, the reason for the activity seems, to many, to be of little importance.

The church is in great danger of saying nothing beautifully. Unless there is a positive message of redemption from sin — in God's way and on God's terms — what is there to preach? Unless the Christ of the Scriptures is preached, of whom shall we preach? And unless the correct diagnosis of sin is made and God's remedy in the sacrifice of His Son on the cross is stressed, why preach at all? Concern for man's predicament is no more than humanism unless it centers on the divinely ordained way out of that predicament. The analogy between a wheel and the church is valid. Just as a wheel must have a sturdy hub to be strong and effective, so a church must have an intelligent doctrinal faith as the basis for effective Christian living, both personal and corporate.

Saying nothing beautifully may soothe our consciences and keep us busy. But that Christ died for our sins, according to the Scriptures and that he was buried, and that He rose again the third day according to the Scriptures, is the message of the Church to a lost world.

In the bulletin of the Trinity C.R.C. of St. Catharines I found the following summary of remarks made by Prof. Dr. H. Dooyeweerd in the Netherlands:

EVALUATES THE NEW PROFESSOR DOOYEWEERD TECHNOLOGY:

In Philosophia Reformata, the quarterly of the Association for Calvinistic Philosophy, Professor Herman Dooyeweerd reflects upon the 35 years of this association. Dooyeweerd edits the quarterly and has become known as the major founder of the 'Philosophy of the Cosmonomic Idea'.

In this article Dooyeweerd presents a brief and penetrating criticism of the 'new theology', the most influential force in contemporary Protestantism and Roman Catholicism. He writes:

"The biblical - reformational direction, present in the spiritual and cultural labours of Abraham Kuyper, today finds little sympathy among those leaders in the Christian world who are indifferent to or even reject the religious antithesis in philosophical and

time if somebody called on him. Neither let he the unfaithful and erring alone. Colleagues sometimes called him a powerhouse. I think of our first discussions we had on "Christian Higher Learning". He was the instigator and convener of the initial meetings, which later led to the organization of the important Association in that field. Venema stood just afire for the different stages of Christian Education and for Christian Action as such. No effort was ever too much for him and if he was convinced that something had to be done for the cause of the Lord, simply nothing could hold him back. There is an abundance of reason to thank God for so much He has given in this powerful witness to His Name.

With deep sympathy we remember Mrs. Audrey Venema and her children. May the Lord grant His nearness, supporting the bereaved to bear this heavy loss. May the Name of Jesus Christ be praised and glorified by them all, because even in this situation they are more than conquerors through Him who have loved them and still loves them far more than they can imagine.

Let us then go on with them in unwavering faith, for God Himself is with us and leads the way.

theoretical matters. This indifference to and rejection of the antithesis between a Biblical and a non-Biblical conception of reality is often a result of the desire for 'communication' with non-Christian movements in contemporary thought. The powerful influence of the 'new theology' undoubtedly plays an important role here.

"This 'new theology' was at first a promising movement for renewal in Christian thought. Like the 'philosophy of the cosmonomic idea' it fought the degenerating and negative influence of Greek thought upon Christian dogmatics in traditional scholasticism. But this 'new theology' never managed to liberate itself from the scholastic groundmotive of nature and grace. The inner dialectic between 'nature' and 'grace' within this groundmotive has led to a shift in the 'left wing' of the protestant theology of renewal. This shift has occurred with immense speed during the last ten years. It implied a change from the primacy of 'grace' to the primacy of 'nature', to the 'natural' sphere of human life in the temporal world. The first great phase in the develop-

ment of the new dialectic theology found its focus especially in Karl Barth's 'Church Dogmatics', in which 'grace' was seen as the absolute triumph over self-sufficient 'nature'. But the second phase in this development was guided by Rudolph Bultmann's 'de-mythologizing theology', with its radical elimination of all 'supra-natural' elements in the New Testament stories about Jesus of Nazareth, including His bodily resurrection.

"In the second stage appeared a horizontal religion in which Jesus Christ indeed assumed a central place, but only in His unique humanity, and not as the incarnate Word, through whom all things are created."

Dooyeweerd claims that in the new theology the Biblical distinction between creation and history is entirely lost, so that creation itself becomes part of history in a good deal of modern theology. Only by accepting the Biblical revelation of creation, man's fall into sin, and redemption through Christ can man overcome the tensions between the traditional scholastic theology and the new theology.

PRINTED

The bulletin of Hope C.R.C. of Stony Plain, Alta. carried a sad minister's story:

Rev. Westerhof is the new pastor of the First Lacombe Church. As he was about to go to Lacombe to begin his work, he fell through a plate glass door and injured himself severely. Since being in Lacombe he has been receiving therapy. Last week he had to submit to corrective surgery. We are sorry to hear about these misfortunes our brother has encountered in his beginning of the work in our wonderful province.

★

This note on prayer is from the same bulletin:

An honest farmer was asked to dine with a gentleman, and there asked a blessing at table as he was accustomed to do at home. His host said jeeringly, "That is old fashioned; it is not customary nowadays for well-educated people to pray at the table." The farmer answered that with him it was customary, but that some members of his household never prayed over their food. "Ah then," said the gentleman, "they are sensible and enlightened. Who are they?" The farmer answered, "They are my pigs."

Willowdale, Ont. C.R.C. bulletin gave the consistory's thoughts on Societies:

As promised previously here is a word on societies in our church. The Consistory in its meeting last Monday night discussed this matter thoroughly. Here is a summary on the Consistory's feeling. The Consistory is convinced that suitable societies should be set up to serve the entire membership. But the Consistory feels that the initiative should come from the members themselves. In this respect attention should be paid to the existing societies. The Young Couple's Club could accommodate a few more couples. They meet the evening of the last Sunday of the month at the members' homes. The Dutch Ladies Aid would gladly welcome more members. They meet every other Wednesday evening; discuss the Bible. It appears that there is need for a ladies' group which would meet, say, every other Wednesday morning for an hour of Bible discussion. Who will take the initiative? And since the Young Couples' Club have set the combined ages of a couple at 65 there may be need for another club of couples who have crashed this age barrier.

Some couples might take the initiative here. It need not be terribly big. The Consistory would like to see small Bible discussion groups function for, say, a Sunday evening per month. Since there is still a Grow Group, why not have them organize it? Suppose our whole congregation would meet on a stated Sunday night for Bible discussion prayer, and song, in groups of 4 or 5 couples, wouldn't that be great? And it would not take much organization. Next to all this, there is a definite need for an instruction class where anyone who really wants to come to grips with the basic of faith and Christian life is welcome. The minister will teach such a class on a bi-weekly basis.

★

In a previous page (Jan. 6 - 13) we learned about action undertaken in the Williamsburg, Ont. C.R.C. on the matter of abortion. Now the pastor sent me the text of a new petition which will be forwarded to Ottawa.

To the Most Honourable Members of Parliament who represent the people of Canada as a Legislative Body.

Dear Sirs/Masdames:

We the undersigned, belonging to the Christian Reformed Church of Williamsburg, Ontario and citizens of Canada which to express our concern with respect to the matter of abortion presently before the House for deliberation and discussion. As Christians we believe in God as the Creator of life, even the life existing before

it comes to individual expression with birth. We are moreover, convinced that the Government has the God given duty to protect human life with every means at her disposal.

For these reasons we feel called to enlist our protest and voice our concern on this matter. We know that as a Legislative Body strong pressures will be exerted on you to grant a greater measure of liberty in regard to existing abortion laws. Some will urge you to legalize abortion on demand even at an advanced stage of pregnancy as for example is done in New York State where a period of twenty-four weeks is still considered acceptable. We plead with you not to give into any such pressures but to remain faithful to Your Divine mandate as Protectress of life. We speak on behalf of all those helpless ones whose cries cannot be heard as yet. God forbid that you as the governing body of our nation should become a tool for legalizing mass-murder in this country.

The vigorous pastor of Second C.R.C. of Edmonton, Alta., started something new in the new year:

With the beginning of the new year, the Pastor plans to start an "honorary club" of those in our church fellowship who are 70 or over. The name of the "club" will be "V.I.P.", (Very Important Persons). The Sunday before a V.I.P. has a birthday, his or her name and date will be on the bulletin, so that we can all send a card or extend a call.

News from Winnipeg, Man., found in the Kildonan Chr. Ref. Church Bulletin opens a wide perspective for the work of Evangelism in that city:

FROM CONSISTORY

We discussed at length a report from a joint sub-committee of the evangelism committees of our three churches. The report proposes beginning an inner-city evangelism work with the three churches supporting and members helping voluntarily while Miss Mary Wassenaar would be appointed full-time director. Mary has graduated from our Reformed Bible Institute, where she received training for this very work. Consistory will bring this proposal to the congregational meeting if a suitable house can be found for the work far enough away from other evangelical missions and if the committee will consult Miss Moody about location.

★

The bulletins of the Edmonton Chr. Ref. Churches carry a happy report on the erection of a home for our aged people:

— The building our Christian Senior Citizens Home is now in

full progress. We express our thanks to the Reformed Ministers for remembering our progress in their worship services, and particularly for their prayers of thanksgiving.

Our general contractor is Vandenberg Construction Ltd. For several reasons the board decided to cancel the planned sod-turning ceremony till early spring, when the progress can be observed.

We hope to celebrate the Inauguration (inwijding) of our new building next May (1972), and expect to invite all the members and friends of our Society, the participating Reformed Churches of Northern Alberta and their Diocesan Conference, as well as the three levels of government.

TRY IT! No. 58

Do you see the pears spread over this pages?

Solution No. 57:

Chronicles (H) corn slice)

ALLITERATION

from Latin: ad (to) and littera (letter), meaning: repetition of a sound, usually of a consonant, in two or more words of a phrase, as in pastoral ponderings, or in pointed print. Webster mentions, "What a tale of terror now their turbulency tells!"

TOWARD A CONTEMPORARY CHRISTIAN LIFE STYLE

(Continued from page 3)

farmer are seen as being in conflict; so are those of the producer and consumer; of teacher and student; of suburb and inner city; yes, even of male and feminist. We must replace this demented approach to human relations with something wholesome. Let that be the Christian principle of harmony. Is not Christ the Prince of Peace? And should not the peace He makes with God be reflected in our human relations? Let then the methodology of the Christian life style be that of harmony instead of conflict and competition. This requires the renouncing of the "each for himself" philosophy. In place of it we must have a sense of responsibility towards others, and be willing to pay the full price of that responsibility. These then are some of my personal reflections on the conscious development of the Christian life style. How can the larger Christian community go about formulating and implementing it? I suggest that this can best be done when groups of Christians draw up their formulation of the life style and then together make a covenant to keep it.

The denomination of which I am a minister may be looking for a creed. There are those who feel that the Reformation creeds no longer live in the hearts of the people. Whereas once fellow believers were by these creeds united in action, these "forms of unity" no longer work that way. So, the church might soon be looking for a new standard around which to unite. But what kind of creed shall this new standard of unity be? Shall it be a theological creed like those of the seventeenth century? If that is what we want we might as well forget it before we start. I see no hope of a meaningful theological statement to which a quarter of a million Christian Reformed people could agree. And even if that were possible, then what have you got? A small denomination with a new theological mirror that nobody pays attention to. A large Presbyterian denomination in the United States adopted a new theological confession in 1967. And what came of it? What does such a creed unite? What errors does it upset? What action does it spearhead? Formulation of such creeds was fine in the seventeenth century when people believed in that sort of thing and consequently were pretty good at it. The concerns of our time are different.

What I wish my church would develop as the new Christian standard of unity would be something in the form of a covenant. I mean a covenant that outlines the uniquely Christian life style. It

would be a creed to which we adhere not so much by saying "I believe" as we do with the traditional creeds, but by saying "I promise," or "I covenant." Such a covenant could be the standard of unity around which we as brothers and sisters in Christ can unite in action. It would be a covenant with which young and old Christians could identify, and of which they would say, "That is what I stand for, what I live for, and will die for." We would promise each other before God that we would live the simple but radically different lives about which the Bible teaches us. With such a creed we could go to other churches and say to them, "Will you also join us in this covenant?" That indeed would be a standard of unity.

And why don't you graduates of the class of 1971 make a covenant. You have been together as young Christians for four years. Now as you separate, covenant together that wherever you go you will carry the ideals that your Christian education has taught you. Agree that you will not become the slaves of a culture that is foreign to your Christian commitment. Covenant together that you will live with the conviction that man does not live by bread alone. I suggest furthermore that as graduates of this Christian High School you embody in your covenant something of gratitude and responsibility — two qualities that the non-Christian life style of today knows no more. You have enjoyed this school. It is a school with a future. But its future operation and expansion will be limited by financial considerations. Why don't you covenant together and with alumni of other years that as of a certain date in the not too distant future you will undertake to pay all building debts and building costs and future expansion of this school. Agree that you will do this, if need be, at the expense of owning colour T.V., or snowmobiles, or cottages, or fancy cars, or any other artifacts of a life style that you renounce.

Thus, dear graduates, my wish to you is that you may find and practice a life style that is uniquely, radically, truthfully, and gloriously Christian.

Christian C. Spoor.

Wedgwood Acres — Christian Youth Homes

WHAT IS IT?

Wedgwood Acres — Christian Youth Homes is a Christian, non-profit, child care agency which came into being in March, 1970 as a result of the merger of Wedgwood Acres Christian Home for Boys and Christian Youth Homes, Inc. The purpose of this organization is to provide a Christian home and the professional help which these boys and girls will need if they are to live normally, courageously, productively in a world full of problems.

FACILITIES

Small groups of 8-12 children live with trained houseparents and child care workers in four large homes with a total licensed capacity of 44 — 20 boys and 24 girls. The two boys homes are located on an attractive parcel of acreage fronting on Byron Center Avenue and Oaklane S.W. in Wyoming, Michigan. The two girls homes are located at 333 Fountain

Street and 1245 Lake Drive S.E. in Grand Rapids.

PROGRAM

Boys and girls are accepted into the care of Wedgwood Acres — Christian Youth Homes if they are between 10 and 17 years of age, if they appear able to benefit from the services of the agency, and if they have sufficient control to permit them to function in an open setting and in the community schools.

Each boy and girl is assigned to a caseworker, and is seen at least once per week — or more often if needed. Group counselling is also utilized. Psychiatric consultation is available as needed. The group living program varies slightly from one home to another, but in each case is carefully designed to reinforce positive behavior and attitudes and to promote social and emotional growth. The progress of each boy and girl is reviewed weekly in team meet-

ings, which include social work staff and child care staff.

Boys and girls at Wedgwood Acres — Christian Youth Homes go to church regularly. Many participate in church youth groups. But, far more importantly, each boy and girl has an opportunity to know our great God in a personal way. His power as Creator of the universe . . . but also His great love, His mercy, and His power to transform lives.

Missionary Completes Translation of Bible Into Rada Language

Ban Me Thout, South Vietnam (EP) — A translation of the Bible into the Rada language has been completed here by Ken Swain, a missionary of the Christian and Missionary Alliance. The 10-year project was carried out in cooperation with the United Bible Societies. Mr. Swain was assisted by a Rada tribesman.

The Rada people live in Vietnam's Central Highlands. Their growing Christian Church has about 6,000 members at present.

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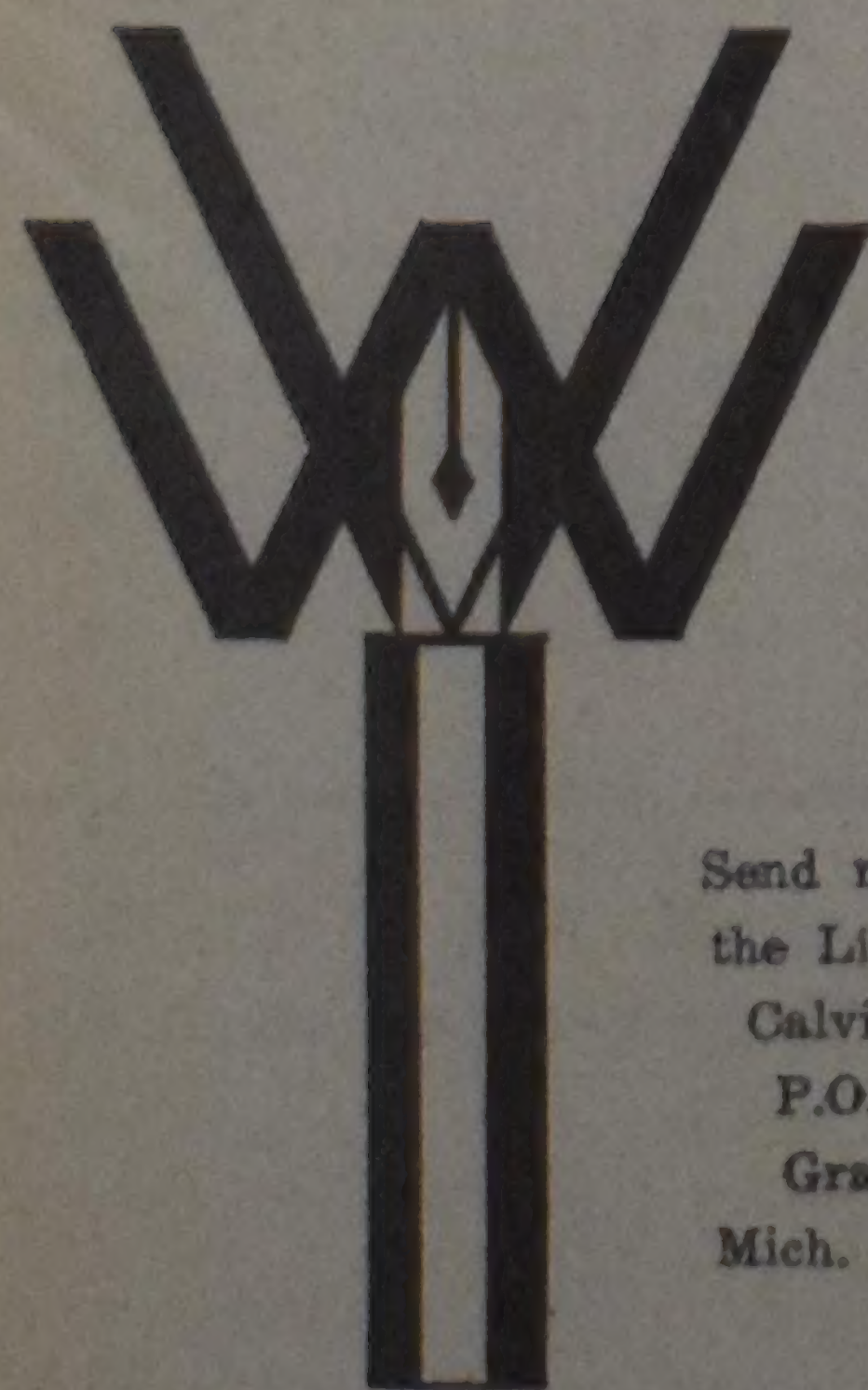
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Young Writers

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hide-and-seek behind the snow drifts; in the smell of freshly cut hay; in the sudden speaking of a Bible passage.

I can find Him! Then I realize that God will always protect me.

And, suddenly, I love life!

Minnie Joldersma, 16.

★

An Unforgettable Moment

One cold morning in January 1969, I went to check our mailbox. Out came a stack of bills for my parents and a letter for me. Quickly I opened the envelope and the letter inside read:

Dear Alice,

Will you come to my swimming party next week Thursday at 7:00?

Tracy.

When my parents agreed to let me go I was really happy. On the day of the party Tracy picked me up with some other kids, and we drove over to the pool on Highway 7.

I could not swim except for the dog paddle, which was not very much. Everyone was in the twelve feet deep section, but I was in the three feet section. Even though I knew it was wrong, I pulled myself together, stepped out of the three feet, walked over to the twelve feet, stepped into the water and began to dog-paddle to the three feet depth. Near the end of my breath-taking swim, I clutched my hand on the pool's wet side. I slid and began to sink. I gasped for air! All sorts of thoughts raced through my mind! I became wild with fear! I tried to reach the bottom so I might jump up. I needed air! I began to feel dreary and drowsy. In my last few moments of consciousness, I felt a strong hand grasp on my arm. It was the life guard. When I was out of the water, I just laid there, feeling thankful to be saved!

— Alice Fekken.

A Prayer — "Back on the Upward Road"

"Dear God, I have my 'ups' and 'downs',
And with this I have smiles and frowns.

"It's been a downward path the last few weeks.
It's been all valleys — no mountain peaks.

"I haven't prayed the way I should —
Not like a 'God-filled' Christian would.

"I've not given my whole heart in love.
I've not counted the blessings I receive from above.

"It's my own fault in every way.
But, God, like this it must not stay.

"Heavenly Father, help me to love You more.
Fill me with a joy to make my heart soar.

"I ask You, Dear Father, to make this my code —
'Look, World, I'm Back On The Upward Road.'"

— Rosalie Veurink.

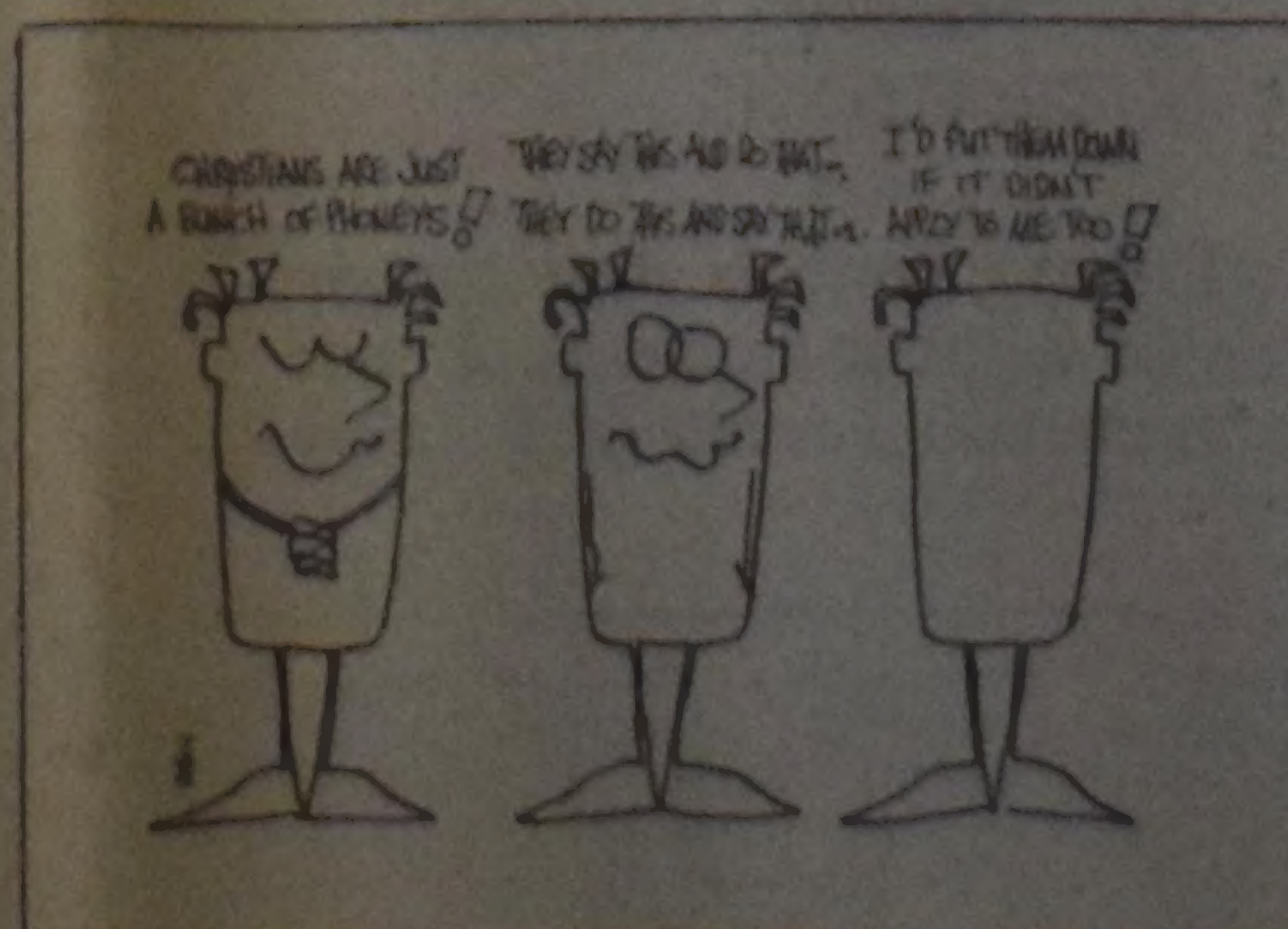
★

Cottages Don't Smile

Before leaving our favorite summer hiding place, our camera trigger-happy eleven-year-old called out: "One moment, I simply must take a shot of that cottage."

"What for," the four-year-old interjected, "cottages don't smile."

— J.M.



Yesterday

I reached

You were not there
I did not understand
Why you had left me.

Last night, so exciting, and when you smiled I knew; knew all, but
Now you have left, and I know nothing; For there is no reason to know as I knew last night.

You are no longer, and therefore, life should be no longer.
I can not understand; knowledge offers me no help, for it can not.

I reached

You were not there.

I reached

And you were no more. . . .

— Larry Barton.

Questions and Answers

WHAT IS PLAGIARISM?

Plagiarism is "kidnapping" of someone else's brainchild. It is the act of talking ideas, writings, visual images, etc. that do not rightfully belong to the person using these. Plagiarism is theft, no matter how one may rationalize about it.

There are two aspects to the act. One is a technical or legal one. Any work which is not registered at a copyright office is, upon publication, in the public domain. One may be tempted to steal some ideas from such work or to rewrite the material in different words, and technically perhaps such a crime may or may not be persecuted.

The other aspect is an ethical one. Though there are editors who do not appear to have any conscience pangs about stealing someone else's work, and even if technically they may get away with it, any use of a person's ideas or work without giving appropriate recognition of that work by either direct quotation or by reference to the source, remains immoral, even if it is a case of stealing from the verbally rich and giving to the verbally poor.

Why Canada needs a Christian Political Movement

By GERALD VANDEZANDE

In the fall of 1971 I stated in a meeting in Brampton Ont. that I could not in good faith support any of Ontario's political candidates or parties, that, therefore, I would (did) decline my ballot, and that the audience might consider doing the same thing.

Why?

Only as part of a much larger, concerted attempt, namely,

(a) to register with the powers-that-be and the public our deep dissatisfaction with the lack of clear-cut choices in political parties and programmes,

and, much more importantly,

(b) to announce the beginning of a new, communal venture aimed at showing the sweeping significance of Christ's work of redemption and renewal as it affects all of our living, even politics!

To decline one's ballot without, at the same time, trying to work out an alternative political viewpoint would not be very helpful. The same holds for people who support one of the existing parties even though they do not really share that party's fundamental stance. Neither is Canada really served by parties and candidates who offer no genuine alternatives, as is now the case.

Canadians who sense the absence of choice in basic political direction, who are concerned about our political plight, and who wish to do something worthwhile about it should be taken seriously. The Election Act grants voters the right to decline ballots by not marking them. These declined ballots are considered a legitimate rejection of all candidates on the ballot. According to Ontario's assistant chief election officer, the declined ballot has been legal for at least 35 years.

Politics — Concerned with Life-Principles

But why am I and other Christ-believers so reluctant to identify ourselves with the existing parties and political philosophies?

A. Hosmar, C.A.

CHARTERED
ACCOUNTANT

47 Prince St.

Suite 4

OSHAWA, ONTARIO

Phone 723-1221

Well, first of all, it deeply disturbs us that none of them are receptive to try to reflect on what liberating message the all-embracing Word of God has for government, what concrete meaning a Christian understanding of justice, authority and freedom has for statecraft, and of what far-reaching consequence our being God's imagers is for civil-rights questions, employment conditions, educational equality, economic progress, taxation rates, and welfare policies. None of the political leaders appears to recognize that every political problem is a human problem and therefore a deeply religious problem. Perhaps they do not know that "out of the heart are the issues of life."

We believe and seek to obey the Lord's central love-command to serve Him and our neighbour in every situation and issue. We reject the revolutionary religions of conservatism, capitalism, individualism, liberalism, pragmatism, socialism, and collectivism. These isms, doomed to die as wasms, divide life into compartments, which are supposedly neutral and unrelated to man's heart-beliefs. These ways of death follow idols and disregard Christ, the Way of life.

We believe the Bible and its declaration that "all things" be done in harmony with the Will of the Creator and Redeemer of life. Therefore, we disapprove of the widespread notions that man, money, and might are the measure of all things. These notions rob life of its full-orbed character and rich meaning and leave us without real perspective and happiness.

We understand politics always to be concerned with universal life-principles and root-issues. Therefore, we deplore the current trends which often reduce governmental action and election campaigns to personality cults and popularity contests. These trends degrade politicians and electorate alike and tend to make monkeys out of men.

Needed: Fortright Dialogue

We contend that political speeches and debates should come to fundamental grips with what the leaders, their associates, and their respective parties believe regarding life and man's task in the creation, regarding government and the purpose of authority, regarding schools and the aim of education, regarding unions and the meaning of work and work community, regarding business and the goal of production, regard-

ing media and the role of advertising, regarding taxes and the reason for economic growth, regarding democracy and the civil rights and liberties of all people and of all value-communities, regardless of their creeds.

Such open, forthright, free-wheeling dialogue would both educate the public and allow it to exercise its voting privilege and other political duties responsibly and meaningfully. Presently, voters are all too frequently made to believe that the state primarily exists to provide the citizenry (certainly the majority of those who scream the loudest or lobby the heaviest) with the best economic deal and that Canadians should vote for the party which can deliver the goodies most efficiently. In this connection, it should be remembered that a citizen's political responsibility does not begin and end in the voting booth. Voting is only a part of continuing, mature political reflection and participation.

If the reductionistic view of politics prevails much longer, however, then it should not come as surprise when pretty soon our largely capitalistic parties will either be told to do the economically impossible or, and this is even more likely, that we all will be faced with either a quiet or a violent revolution, or both; revolutions fed by a government-bred materialism and cynicism.

Walter Lippmann: It is a Time for Prophets

Walter Lippmann, one of the world's more perceptive journalists, already a few years ago maintained:

For us all the world is disorderly and dangerous, ungoverned and apparently ungovernable. Everywhere there is great anxiety and bewilderment. This general concern about the threat of atomic war, of revolution and counter-revolution is suffused by almost everybody's preoccupation with the difficult business of living in the modern age.

The governments of the more advanced countries, are all of them unpopular governments. For they are failing to cope with disorders abroad and with trouble at home. In the more-developed countries, Communist as well as non-Communist, there are no great sustaining, unifying and inspiring beliefs, no schemes of salvation and no ardent promises of better things to come.

Mr. Lippmann believes "that we

are living through the closing chapters of the established and traditional way of life." He professes that "we are in the early beginnings of a struggle, which will probably last for generations, to remake our civilization." Lippmann contends that "it is not a good time for politicians," but that "it is a time for prophets and leaders. . . ."

Evan Runner: Which Spirit is to Give Direction?

As Dr. H. Evan Runner has so prophetically observed:

"The most fundamental battle of our time is not to be thought of in the first place as one for the preservation of a familiar and so-called orthodox church organization, or of an abstract system of theological propositions. The struggle of our time goes much deeper: it is a struggle for the religious direction of human society in its totality. The battle of our time — as indeed of any time — is to determine which spirit is to give direction to our civilization. A church organization, or a world of Christian theological activity, standing alone within a culture all the other activities of which are directed by an anti-Christian spirit must remain impotent and has become irrelevant, and it will in the long run fade away. Even to preserve the organized church therefore we must fight for an integral Christian society. Either there is a quickening of faith, which senses the religious unity of life, or there is the quiet accommodation, in almost imperceptible stages, to a way of life which does not, cannot, hear the Good Shepherd's voice. This is the quiet of the dead." (Can Canada Tolerate the CLAC? pp. 14,15)

Erich Fromm: Our Culture is Completely Secularized

One could cite a variety of sources in support of the widely accepted contention that the direction of our civilization is not Christian. It is relevant to quote Dr. Erich Fromm analysis of our society at this point:

Our culture is perhaps the first completely secularized culture in human history. We have shoved away awareness of and concern with the fundamental problems of human existence. We are not concerned with the meaning of life, with the solution to it; we start out with the conviction that there is no purpose except to invest life successfully and to get it over with without major mishaps. The majority of us believe in God, take it for granted that God exists. The rest, who do not believe in God, take it for granted that God does not exist. Either way, God is taken for granted. Neither belief nor disbelief cause any sleepless nights, nor any serious concern. In fact, whether a man in our culture believes in God or not makes hardly any difference . . . he does not care either about God or about the answer to the problem of his own existence. Just as brotherly love has been replaced by impersonal fairness, God has been transformed into a remote General Director of Universe, Inc. You know that He is there, He runs the show (although it would probably run without Him too), you never see Him, but you acknowledge His leadership while you are "doing your part." (The Sane Society, pp. 157, 158)

Erich Fromm's appraisal of our civilization is hard-hitting. But, let's face it, he is probably dead right. The majority of our contemporaries don't truly care about the direction of our societal life. They appear oblivious to the fact that modern society ignores God and His Word. When the Gospel is referred to, it is usually not honoured as the Word for Life, but as a pie-in-the-sky idea or, as Fromm described it:

The Bible has become escape literature, needed to save the individual from facing the abyss of emptiness that his mode of life opens before him, yet

without much effect because no connection is made between the Bible and his real life. May Man Prevail? p. 63)

Vincent Massey: We have Suffered an Un-Christian Division

The Hon. Vincent Massey, Canada's former Governor-General, also issued an eloquent warning in this regard, in his provocative address, "Christian Social Order in a Changing World," when he declared:

Looking back through the past few centuries we observe the increasing secularization of large areas of life: political, economic, intellectual, moral. The first three have been increasingly regarded as in themselves neutral; and the moral life, as we all know, seems to many to have become little but a matter of intelligent social adjustment. Religion is thus left to be a purely personal private affair.

. . . The growing cleavage between various aspects of life has constituted an implicit denial of what I take to be the practice of the oneness of all life.

In our modern world, as I have already suggested, we have suffered an un-Christian division of life into two spheres, one of which is secular and public, and another which, being religious, is looked upon as private. Is it rash then to say that it is this division which has brought on our purely secular activities its own nemesis, taking the shape of the paralysis that comes from our lack of any coherent philosophy as a directing and guiding force for the whole of life? We are very conscious today of insecurity. Is this because we, by that I mean our whole social order, have refused to recognize and face our living spiritual unity — and therefore, as a result, we clutch nervously at the bits and pieces of life, conscious that we have lost our grasp of the whole?

Our social order today is suffering from a sense of futility and insecurity born of the intellectual confusion of a fragmented and largely secular society. We represent the paradox of the wealthy who may be empty; of the learned whose knowledge may bring no enlightenment; of the masters of society who may be timid and afraid. (Speaking of Canada, pp. 205, 208.)

For a variety of reasons, a growing number of Canadians sense that modern, secularizing political views and parties cannot truly cope with our present malaise. We have become convinced that something different, something positive, something boldly Christian, should be initiated. And that real soon! Likely via a new, untraditional movement not connected with any party or church.

Not by Bread Alone!

That's why I spoke my mind and stated emphatically that peaceful protest demonstrations or declined ballots alone don't meet the political norm. We must do more: by going on the offensive now and by getting set for future election campaigns.

In all places where men believe God's message for life, we should form political reflection communities which critique current trends and issues, zero in on underlying problematics and bravely formulate alternatives to the false dilemmas now haunting our land. Foremost, we should develop a political centre where knowledgeable people grapple with key political problems. The centre should issue timely releases on the fruits of its searching struggles and share, particularly with politicians, its findings, critiques, and proposals for renewal. An open debate should then follow; not between the stale tweedledee and tweedledum positions that now plague the political scene but between true opposites — between life-views inspired by love for God and neighbour and views which serve idols.

Such political renewal does not now require another Christian organization or much money. What

it does need are faithfulness, concentrated in-depth study, open-mindedness, and hard work. By God's grace, such initiative grows into a Biblically-formed political movement that welcomes principled confrontation — first at the thought level and later (rather sooner, but not until we can offer specific alternatives) also at the rustings. Our theme could be: NOT BY BREAD ALONE! For our stuffed, yet hungry North America must hear-and-see that all men may indeed live by the Bread of Life, and only by it. Only then will we know how to eat and drink, how to play and work, and even how to polittick with meaning and joy!

The task ahead appears almost impossible. Christians shall have to become a real community of single-minded people. Now we become increasingly known as Conservatives, Liberals, and NDPers instead of the New People. We shall also have to do considerable homework. We would do well to take the Hon. Vincent Massey's pertinent advice to heart:

The Christian stand, we believe, must be not only on the unity of the spirit, but on the wholeness of the truth and its relevance to every aspect of human life. (Speaking of Canada, p. 209)

Not Revolution but Christian Renewal

Our appeal is to all who have adopted the Name of the Man Who gave His life so that the new mankind might have it more abundantly — by honouring the Prince of Peace throughout our Father's world. Our appeal is to Christians to see the life of man, of the community, of the world in its totality. It is our communal privilege to engage in the most serious search for radical remedies. It is our God-given duty to clothe a civilization which has lost its garments because it has lost the way. It is imperative that followers of The Way provide our naked and frustrated society with the cover and direction it so desperately needs.

It is out of this life-perspective and in this context, coupled with certain specific suggestions for immediate action, that I spoke of rejecting the present political parties, of declining the ballot, and of making a new political start.

Unlike the Toronto Maoist posters saying "Don't vote, they're all the same" and urging readers to organize for revolution, I am challenging fellow-Canadians to organize for Christian renewal.

Why?

So that our Canada may actually become a nation that "is founded upon principles that acknowledge the supremacy of God . . ." (From the Preamble to The Canadian Bill of Rights).

What would be wrong with that?

Bibles Now Available From Vending Machines

Brussels (EP) — A vending machine which once dispensed candy and cigarettes here now drops copies of the four Gospels when a Belgian 10-franc coin (about 20 cents) is inserted.

Just as it once provided customers with a choice of candies, the converted machine now provides a choice in languages. The books are available in French and Dutch.

The director of the Belgian Bible Society placed the machine outside a Bible Society office near a major bus and trolley stop. He reports that about 100 Gospels a month are dispensed through the vending machine.

SALEM

Many readers of Calvinist-Contact are not yet members of the Salem Christian Sanitarium Association Inc.

Please, become a member by sending at least \$5.00 annually to Salem, % Rev. J. Van Harmelen, R.R. 8, London, Ont., or write for information.

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Box 312, Station B,
Hamilton, Ont.

With gratitude to God, we are happy to announce the birth of our son

RAYMOND JEROME
a brother for William and Angela.
January 20, 1972.

Gary and Grietje
Van Arragon.
294 Twenty Road,
Hamilton, Ontario.

With gratitude to God we announce the birth of our son

PAUL DANIEL
on January 27, 1972.
A brother for Raymond and Cathy.

Oscar and Alice De Boer.
Blyth, Ontario.

Mr. and Mrs. Anthony van Kooten of Hamilton, Ontario, are happy to announce the forthcoming marriage of their daughter

MARGARET
to
Mr. **ALBERT ABBINK**
son of Mr. and Mrs. Abbink of Hengelo, the Netherlands.

The wedding will take place D.V. on February 19, 1972 at 3 p.m. in the First Christian Reformed Church, Hamilton.

Future address:
300 Main St. W., Apt. 803,
Hamilton, Ontario.

Mr. & Mrs. Fred Boonstra of Dundas, Ont. wish to announce the engagement of their eldest daughter

HARRIET
to
Mr. **ROSS ANTHONY JAMES**
son of Mr. & Mrs. L. Stuart James of Coulah, N.S.W., Australia.

The wedding will take place in the fall.

6-73 Dardyne St., Waverley,
N.S.W., Australia, 2024.

Hengelo 1927 - Abbotsford 1972
On February 5, 1972, we celebrated with our parents and grandparents

HENDRIK ROFFEL
and
AALTTA JANTINA ROFFEL-DE KLEINE

their 45th wedding anniversary.

We thank the Lord, that He has spared them for each other and for us, and pray for His continued blessing.

Bill and Diet Roffel,
Debbie and Eric,

Langley, B.C.
Dick and Riet Roffel,
Willy, Hellen and Yvonne,
Prince George, B.C.

Tony and Coby Roffel,
Hank, Mark and Sandra,
Penticton, B.C.

Address:
33720 Hazel St.,
Abbotsford, B.C.

On February 11, 1972 we hope to celebrate with our parents

FRED WEENING
and
ANN WEENING-VANDERVEEN

their 40th wedding anniversary.

May God's blessing be upon them for many years to come.

Frank and Rita Weenink,
Grace, Douglas, Amy,
Elaine, Carrie.

Sid and Sylvia Weening,
Fred, Adrian, Ronnie,
Martin, Deborah, Maria.

John and Sandra Weening,
Annetta, Shirley, Fred,
Ann-Marie.

Walter and Jean Weening,
Shirley, Juanita, Wesley.

Fred and Maaike Weening,
Michael and Bradley.

Pete and Linda Weening.
Trudy.
Andrew and Carol.
Harry.
Tottenham, Ont.
R.R. 2.

On December 9, 1971, it pleased God to take unto Himself our beloved grand- and great-grandmother, Mrs. Bontje Wagenaar, and on January 23, 1972, in His infinite wisdom, He also took unto Himself suddenly our dearly beloved mother and grandmother,

**Mrs. EKE DE VRIES-
WAGENAAR,**

at the age of 56, since Feb. 9, 1966 widow of Haring De Vries.

Knowing that she is enjoying in her Lord and Saviour is our comfort.

Philippians 4:19, "...God shall supply every need of yours..."

The sorrowful children:
Bonnie and John
Hoeverkamp.

Ann and Dave Rawcliffe.
Christine and Aukie.
Clara.

3 grandchildren.
Prospect Hill,
Port Dover, Ont.

The Jarvis Young People Society wish to express their deepest sympathy to Chris and Clara DeVries due to the loss of their mother,

**Mrs. EKE (ELLEN)
DEVRIES,**

who died on January 23, 1972.

"The Lord is my Shepherd, I shall not want."

On January 22, 1972 it pleased the Lord to take to Himself one of our members

Mrs. JANET LENNIPS

Psalm 33:20, "Our soul waiteth for the Lord: He is our Help and our Shield."

May these words of God be strength for Mr. Lennips and children.

Always will she be remembered by "Mission Circle", Carrying Place, Ont.

Heden nam de Here tot Zich onze geliefde echtgenoot, vader en grootvader

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G. Ouwehand-Wierda.
Montreal, Que.:
Margaret and Gilles
Viau-Ouwehand.

Robin, Paul.
Grand Rapids, Mich.:
Tony J. and Trudy
Ouwehand.

Thomas J., Anita J.,
Sherryl L.
London, Ont.:
Hugh (C. H.)
Ouwehand.

Hamilton, Ont.:
Rudy W. Ouwehand.

Guelph, Ont.:
Anton Ouwehand.
Gerrit Ouwehand,
Hamilton, Ont.

In Holland:
Willem Ouwehand.
Maarten Ouwehand.
Co Ouwehand.
Marie Boer-Ouwehand.

150 Queen St. S.,
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2 Februari 1972.

Hollandse vrouw in Toronto, vrijgezel, 46 jaar, zoekt

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CONTACT

with lady aged 35-40, willing to share with him life and service to God together in the future. As much information as possible about interests would be welcome. All correspondents will be held in strict confidence. Correspondence address: P.O. Box 5453, Station E, Edmonton, Alta.

On the 31st day of January 1972 the Lord took home our former pastor

REV. H. A. VENEMA

Though he might see the many blessings on his labours, much of his ministry's experience is reflected in the meditation in the Family Altar of the 31st of January, 1972:

"Our task of mission and evangelization seems so hard at times, ploughing on the rocks. How terrible the resistance against the gospel and its heralds, we sowed the gospel in tears."

Thanks to our Lord Jesus Christ his present experience is, "But now God will wipe away those tears. There'll be laughter, laughter evermore!"

Our heartfelt sympathy goes out to Mrs. Venema, the children, and relatives, with the prayer that the Lord will sustain and comfort all those who mourn.

The Congregation and Consistory of the Second Christian Reformed Church of Toronto.

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for light chores on poultry farm. 2 Bedroom dwelling available. Middle aged couple preferred. Close to Christian Reformed Church. Write to Box 1046, Rocky Mountain House, Alberta.

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on fully modern dairy farm in Southwestern Ontario. Salary plus incentive program. Write stating experience and references to Box No. 3017, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

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Due to the illness of a staff member we require immediately a temporary

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WANNEER ZAL 'T ZIJN?

Als U binnenkort gaat trouwen of wanneer U spoedig een jubileum mag vieren, in beide gevallen zal het voor Uw vele vrienden en bekenden een aangename verrassing zijn, een annonce ervan in hun eigen krant, Calvinist-Contact te lezen.

The Next Issues of Calvinist-Contact

will be DATED	will be MAILED	Closing time for ADVERTISEMENTS
Feb. 14	Feb. 11	Feb. 9 noon
Feb. 21	Feb. 18	Feb. 16 noon
Feb. 28	Feb. 25	Feb. 23 noon
Mar. 6	Mar. 3	Mar. 1 noon

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DATA CENTRE

- Feb. 12 Elders Conference Classis Toronto. 10 a.m. (coffee 9:30). District Chr. High School, Woodbridge, Ont. Speakers: Rev. C. Fennema, "Development of the Reformed Doctrine during the last decades". Rev. N. Greydanus: "Short introduction of Operation Thrust".
- Till Feb. 19 Exhibition: Calvin Alumni Art Teachers, Calvin College F.A.C., 9 a.m.-9 p.m., Mon-Sat.
- Feb. 19 Musical night, organized by the Women's Guild of the Hamilton Distr. Chr. High School, featuring choirs, band, solo, instruments. 8 p.m. in the High School.
- Feb. 21-Mar. 24 Children's Art Exhibit, Calvin College FAC 9 a.m.-9 p.m., Mon-Sat.
- Feb. 26 1972 Annual Meeting of the C.J.L. Foundation, Humbergrove Vocational School, 1760 Martin Grove Road, Rexdale, Ont. Dr. Bernard Zylstra will deliver the keynote address: "Do Christians Have a Political Future?"

The fourth lecture in the AACCS-sponsored Discovery III series Explorations in Contemporary Living, "Christian Education in the 1970's", will be held in the following communities. The topic is "Organizing the School for Learning". (Where no location is mentioned, check local announcements.) Starting time 8 P.M., unless otherwise indicated.

Team A: Dr. H. DeGraaf

- Feb. 14 Midland Park, New Jersey. Friendship Hall Chr. Ref. Church.
- Feb. 15 Pittsburgh, Pennsylvania
- Feb. 16 Chicago, Illinois
- Feb. 17 Grand Rapids, Michigan.
- Feb. 19 Sioux Center, Iowa.
- Feb. 21 Memphis, Tennessee.
- Feb. 24 Toronto, Ont. Ontario Inst. for Studies in Education, 252 Bloor St. W.

Team B: Adrian Peetoom

- Feb. 14 Edmonton, Alta. St. James United Church (Third Chr. Ref. Church), 14323-107A Ave. 8:15 P.M.
- Feb. 15 Lethbridge, Alta. Auditorium of Immanuel Chr. School, 802-6th Ave. N.
- Feb. 16 Red Deer, Alta. Chr. Ref. Church, 16 McVicar St.
- Feb. 17 Calgary, Alberta.
- Feb. 18 New Westminster, B.C. Herbert Spencer School, 105 Sixth Ave.
- Feb. 21 Bellevue, Wash. Bellevue Chr. School, 1701-98th N.E. 7:30 P.M.
- Feb. 22 Telkwa, B.C. Telkwa Chr. Ref. Church, Highway 16.
- Feb. 23 Terrace, B.C.
- Feb. 24 Victoria, B.C.

Team C: Mr. John Nieboer

- Feb. 14 Ottawa, Ont. St. Paul's Presb. Church, 971 Woodroffe, Ave.
- Feb. 15 Kingston, Ontario.
- Feb. 16 Sarnia, Ontario.
- Feb. 17 London, Ontario.
- Feb. 18 St. Catharines, Ont. Auditorium Calvin Chr. School, 300 Scott St.
- Feb. 21 Thunder Bay, Ontario.
- Feb. 22 Winnipeg, Manitoba.
- Feb. 23 Guelph, Ont. John Calvin Chr. School, 290 Water St.

A man and a girl in the strange world of union organizations

BY LOUIS M. TAMMINGA

Albert G. Hearn is a professing Christian. He is also president of Local No. 204 of the Service Employees Union, with headquarters in Toronto.

Thus Albert Hearn is an embattled figure. In many cases, his Christian faith pulls in one direction, and his union loyalties in another.

The emblem of the Service Employees Union shows two hands clasped in mutual understanding. Back of the hands is a symbol of the globe. Union friendship is universal.

Some time ago Albert Hearn had a painful experience. A fellow Christian wanted to clasp his hand. He refused, because the union had already claimed that hand.

Dorothe Ellens graduated the year before last from Eden Christian College, a Mennonite High School near Niagara - on the - Lake. Two things stood out in Dorothe Ellens' Christian experience: how much Christ had done for her and how much there remains to be done for Christ in the world.

So she decided to become a nurse and care for the sick, a job about which she later wrote, "I feel that in working at the Hospital as a registered nursing assistant I can do the work that God put before me."

But this big world is full of problems, also for a young nurse. The St. Catharines General Hospital, where Dorothe Ellens began her work of mercy, had a contract with Local No. 204 of the Service Employees Union.

Dorothe felt that her loyalty to Christ made support of that union impossible. So she applied under the new provisions of Bill 167 for exemption and pay her dues to charity. But the Ontario Labour Relations Board which heard her application turned it down.

Why?

Ah, you see, it's all a matter of dates. Dorothe Ellens was hired by the hospital on February 12, 1971, and started working on February 16, 1971. In between those dates lies February 15, 1971, the effective date of BILL 167, including the so-called Charity Clause. And because of that one day on the calendar the Board decreed that Dorothe is not entitled to the Board's permission to pay the equivalent of Service Employees Union dues to a recognized Canadian charity. The Charity Clause only grants this right to workers who were employed under a compulsory unionism agreement on February 15, 1971.

The concluding sentences of the Labour Board's ruling read as follows:

"Having regard to the date on which the applicant commenced her employment, the Board further finds that it is without jurisdiction to make the order which the applicant is seeking.

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deep a conviction as you have, concerning their religious beliefs.

"...However, since the board have seen fit to dismiss your application, we as an organization have no alternative but to enforce the terms of the collective agreement...

"...further we are not prepared to exempt those dues payments, nor to direct them to charities, unless so ordered by the Ontario Labour Relations Board.

Soon after, the Hospital's Director of Personnel informed Dorothe Ellens that her employment will be ended on January 21, 1972.

The C.J.U. Foundation has

promised Dorothe to stand with her in whatever steps can be taken to re-instate her at the hospital and still get union exemption. But it seems that Dorothe will have to draw the full consequences of her Christian witness.

And so Albert Hearn and Dorothe Ellens are important people, because there are just so many like them though they may carefully avoid confrontation. But the problems are very real. If Christians show unity and determination it will not take long or this free democracy will allow its citizens the freedom to join trade organizations in which they don't have to compromise their Christian convictions.

Celibacy and Anti-Clericalism seen Threatening Catholic Latin Church

Sao Paulo (EP) — Dropouts from the priesthood in the Roman Catholic church are a growing threat to the system in Latin America, according to a Brazilian bishop.

Citing celibacy, which is unnatural in Latin American culture, as a particular stumbling block, the bishop said that the Catholic Church must "multiply the number of priests, both celibate and married, or look forward to the collapse of the church in South America."

Roger S. Greenway, writing in the Christian Reformed Missionary journal Missionary Monthly, said that after more than 400 years of Catholicism, Latin America still needs to import priests from abroad.

The social revolution in Brazil, Greenway said, is having a tremendous effect on the Latin American priesthood. He said Protestants, with their married clergy — to Latins a far more honest and Christian approach — are enjoying great advantages.

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A brilliant presentation of the evidence of the historical trustworthiness of the canon of the New Testament.

NOTES ON RACISM FOR CHRISTIANS, by Donald G. Holtrop. The author uses a Screwtape Letters technique to point out subtle ways in which alleged Christians support their racist position. He also reveals practical steps that may be taken to eliminate the problem.

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A story of courage, love and growth among pioneering 19th century German families in Canada.

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Set against the background of modern Israel and Jordan, the story recounts turmoil in a young Jewish couple who are divided by the claims of Christ.

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An unforgettable story of Mennonite refugees, who fled from the Russian Ukraine to the West. Based on facts.

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by Jonathan Edwards. The daily walk and life of the great godly pioneer missionary to the North American Indians.

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by Francena H. Arnold. A hasty marriage heads two teenagers down a road of anxiety and depression. But God's roads are never crooked.

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This book was published in connection with the Centennial of the Christian Reformed Church. The author reviews what this church has done and ought to do.

A PREY TO SATAN, by C. Sluys.

A moving story which is often filled with suspense. The main characters are people of the Reformed Church in Holland.

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